

THE
MORALITIE
Of the Fourth
COMMANDEMENT.

Gen. 2. 2. God Rested the Seventh
Day from all his Works, Heb. 4. 4

*Observe Diem Sabbati, non carnaliter,
non Judaicis deliciis, qui otio abutuntur ad
negotium. Melius enim utique toto die fo-
derent, quam toto die saltarent: sed tu co-
gitans requiem in Deo tuo, abstine ab opere
servili. August. in Psal. 32.*

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C H A P. I.

TRuth, though most Ancient, and in it self most plain; yet to the World Credulous of Error, blind, as to Truth, soon imbracing, and long holding the one, soon forsaking, and easily offended at the other: It appears a meer Novelty, Acts 17. 18. 19. 20. as those Waters seemed Blood to the Moabites eyes, 2 Kings 3. 22. Long Custome, and old Tradition, strengthened with the Wit and Learning of Men, doth so farre prevaile, as to give credit and authority to Error, to be generally received for Truth; and the tenure, that most hold their practises in religion by, is not so much Scripture, the Rule and Guide of Conscience, as Custome and Example; so as Custome is oft turned into, and Pleaded for as Conscience. We should not wonder at the prejudices Men take at Truth; the greatest Professors of it, have sometimes been the greatest opposers, and most ignorant of it. Who Studied the Messias
A more

*This author
perhaps
Bunpfield
mentions
in Wall. v.
Y: 324*

*Cosuetudo
tempore
roborata
pro
lege habetur
Greg. Naz.*

more in Prophecies, seemed more to long for *his* coming, then the Learned Scribes and Pharisees, with the High Priests and Rabbines? Yet when he comes, they despise him, see no forme nor beauty in him; account him a Deceiver of the People; one posselt with the Devill; Hate him, Persecute him, Crucifie him, Imbrue their Hearts and Hands in his Blood: One would have thought, of all others, they had been most unlike to have acted that Tragedy. Certain *Devout Persons*, Acts 13. 50. were the greatest Enemies to *Paul*: The greatest Pretenders formerly to Church-Discipline and Reformation, were the greatest Enemies to it. Had holy *Calvin* and *Luther* lived in our dayes, its possible they would have had as high thoughts of the wayes of the Churches of *Christ*, as any we can wish to our Godly Dissenting Brethren. If God withhold his Light from Shining out, the Brightest Starre in the Church will become darke; the highest Starre Shines but with a borrowed Light; and that should humble us, and make us thankfull, not to be exalted with any abundance of Revelation; If God hath made it *Gospen* with us in our understandings, be farre from insulting and
boasting

boasting over our fellow Brethren who differ from us. God denies discoveries of Truth often to very eminent Saints, for high and glorious ends best known to himselfe. Experience tells us, That to every Age God hath designed some distinguishing Truth, to try the Obedience, Love and Patience of his Saints, and for the world to stumble at. We are now upon the border of the most glorious times, for discovery of Truth, and for the pouring out of the Spirit : we had need have our Eyes about us, and be circumspect and watchfull against rejecting Truth, as well as embracing Error ; that Satan invents such varieties of Errors in these dayes, it argues some Truths are neer the birth, which he would deale withall, as *Pharaoh* and *Herod* with the Hebrew Children, indeavouring to stifle them in the birth, many being so astonished and amused, that they sit down with what the most profess, fearing all beyond that to be Heresie ; we should be equally as free to Truth, as fearefull of Error. To be hide-bound to Truth, is as bad, if not worse, than to be catching of Error. Let every Truth have its full value and place : He that accounts slightly of the least Truth, so farre he accounts little of Christ, and despises
Christ.

Christ: Its the humour of our Politicians to practise onely Popular and State-ways of Religion, courted by the multitude: as for others, they are indifferent, well if they contain from Persecution. They that goe with the multitude, will sooner take up stones to throw at Truth, than Scriptures, to examine Truth by. The least Truth contains Christ in the bowels of it, and to a godly heart weighs more then the Earth. Every Truth is a beame of God, and when espoused to the Soule by the Spirit of God, it assimilates to God, and sanctifies and becomes the inscription of God drawn out upon the soule. Look not what Truth is of most note in the World, but what is owned by Scripture; what agrees not with it, *omnibus numeris*, is false and crooked. The Scripture is Gods Oracle, Truths Chaire of State; there we must consult her, and no where else. And how infinitely are we beholden to the mercy and grace of God, that when there is but one onely certain Rule in all the world, God doth so farre condescend to our weakenesse, as to make it plain and easie in all practicall points. Lets examine all we refuse, and receive, with much self-deniall, Prayer, conference, forbearing one another,

ther, renouncing our own parts and wisdom, depending upon him, who is the Father of light, the Prime and Originall truth. I would not be understood, as Judging any who are contrary minded. I remember the whole streame of the practise of the godly, is generally against : with the greater humility therefore, I desire to declare my differing light, proposing to their examination, and enquire all that shall be said. Whatsoever our differences be herein, let us still mind the maine, and keep within the Golden Rule ; Remembring, that God hath called us unto Peace and Love, not to Contention and Bitternesse ; and let every one be perswaded in all these things in his owne minde, and so let him walke, (not offending other Brethren in their practise) onely see that he fetch his Light from, and Ground his Practise upon the Word of God, which we must follow as our Pillar of Fire, and Pillar of Cloud.

CHAP. 2.

THe Seventh day, Recorded in the fourth Commandement, hath been generally accounted and reputed *Jewish*, and so buried amongst

amongst Ceremoniall Rites. To be ashamed of a scare of Truth, because of Nick-names, and the little repute it hath in the world, argues want of Love unto, or knowledge of Truth. The Scribes and Pharisees call Christ *Beelzebub*, to make people afraid to look at him, or owne him : It matters not by what Names or Titles men call things, but what Name soever God putteth upon any thing, that shall stand good, and every thing shall be called by its right and proper name at the last day. *Truth* is often suspected, because of odde Names put on it by the artifice of Satan, to hinder men from being enamoured with the lovelinesse and beauty of it ; and oft Error goes so neatly drest and attired, that though it have no naturall beauty of its own, it passes currant with those who cannot see so clearly into the nature of things. Its a time for us to weigh every thing at the balance of the Sanctuary. Theres nothing so down weight, so plain and perspicuous, which the inventions of men cannot finde out many witty and probable objections against. If the seventh day be found to have the double approbation and witnesse of the Old and New Testament, its sufficient security for our subjection
and

and obedience. Consider it in its first Pedigree, and thats as ancient almost as Man, and more ancient then sinne it selfe ; for some hold, That *Adam* fell the first seventh day, on which also Christ was Promised. The first seventh day God himselfe kept, resting from all his work, and delighting himself in looking over all that he had made, *Gen. 1. 31. & 2. 2.* The Hebrew *Ains-* Root for seven, signifies *wörth.* *falseesse, perfection* ; and the Jews held many Mysteries to be in the number seven : So *John* in his *Apocalypse* useth much that number : As, seven Churches, seven Starres, seven Spirits, seven Candlesticks, seven Angels, seven Seales, seven Trumpets : and we no sooner meet with a seventh day, but its blessed ; no sooner with a seventh man, *Enoch*, but he is Translated. The Sabbath was given to *Adam* in his State of Innocency, long before the Institution of the Jewish Church, and so was Moral, given to all Nations, as other Lawes engraven on mans heart by God himselfe ; not Cerimoniall onely, as some would have it ; it was founded in Paradise it selfe, and so stands exempt from the number of those Figures and Types that were to dye and expire with the Death of Christ ; for whatever

was simply Jewish and Typicall, then received its desolution from his satisfying Crosse. This seventh was observed by all the holy Patriarkes before the Law: And God himselfe observed it when he rained Manna, *Exod. 16. 12.* he keeps to his own Institution. When he comes to Inact, and make it into a Law, among other Morall and perpetuall Statutes and Ordinances, he præfaceth more especially before it, and puts a solemne Memento upon it, to shew how curious he is, and would have us to be of the seventh day. We should remember how God kept it, how the Saints in Heaven keep their Sabbath, and doe like them in Prayses, Rejoycings, Admiring the Eternall love of Christ, and of God, who both of them Rested from their Work on the seventh day. *Remember to keep holy the seventh day.* A speciall frame of holinesse, should be then upon our Hearts, more then ordinary, which we should labour to keep and weare all the six dayes after. And the command is very positive *for the seventh day*, take away the day, and the Morallity of the command seems to be destroyed. God saith not, *Keep holy a seventh day*, but *the seventh day*; as if he would have no other day but *that*.
 What

What is there more Jewish in that, then in the second, fifth, or tenth Commandements. We shall finde it *Isay* 58. 13. & 56. 1. 2. 4. 6. *Ezekiel* 20. 12. 16. 21. 24. & 22. 8. 9. placed among those things that are not Legall Ceremonies, but of perpetuall universall observance among the Saints and People of God, in all Ages and Places; God intending that this should out-live the lump of Ceremonies. It stands placed in the middle of the Decalogue, as that which hath aspect both wayes; To our duties to Man, and to God, a common tye and ligament between both Tables. God remembers to keep day and time with us; and its but just, that we should remember to keep his day. Those two Tables were the Writing of the Finger of God himselfe, *Exod.* 31. 18. & 32. 15. 16. *Dent.* 9. 10. and contained nothing Ceremoniall, but what is Morall and perpetuall in the Letter of it. First God practises it; and then he Writes it as a Law. And when God comes to make the New Covenant (the Covenant is the same alwayes, onely made in a New manner in Christ the Mediator) he promises to Write his Laws in our Hearts, *Heb.* 8. 10. even the same that he Writ with his Fin-

ger : Writing, argues the subjecting of the soule to him, transcribing them upon the soule, and thereby transforming the soule unto the holy nature of the Law. And of this Law, written with the Finger of God in two Tables, speaks Christ, *That not one title of it shall passe away, untill all be fulfilled*, Mat. 5. 18. Luke 16. 17. Christ fulfilled, but never abolished this Law. The hand-writing of Ordinances that was to be blotted out, and was contrary unto us, Col. 2. 14. is not meant of the Morall Law, in its Morall Observation, but of the Ceremoniall Law, or of the Law as a Covenant of Works, that had a curse annexed unto the not doing of it, which no flesh was able to doe and performe, but Christ onely, our surety ; his blood hath blotted it out, that we have nothing to doe with it, nor it with us. And in that sence Christ dyed to take away the Law ; so as we may say with Luther, *Lex nostra Christus est*. VVe should know no Law, no command, but Christ. *Lex Diabolus est in Consciencia*, where it is predominant in the Conscience. Its Agar, the Bond-woman, which is to be cast out, as opposite unto the Promise and Covenant of grace in Christ, Gal. 4. 23. 24. Though the Law must
not

not be a Saints Principle, yet it must guide his
 practise. The Morall Law is called, *The Tables*
of the Covenant, Heb. 9. 4. which were in the
Arke, a Type of Christ. In the *Arke* was the
Mannah, *Aarons Rod* that Budded, the *Tables*
of the Covenant; nothing but what is perpetuall
 was in the *Arke*, those signifying (as some think)
 the Sacraments, the Ministry, the Moral Law.
 After our being in Christ, we are more bound to
 keep the Law, then before; Grace is a confor-
 mity to the Law, as its a beame of the holy
 nature of God. The strength of sinne that lay
 in the Law, 1 Cor. 15. 56. is taken away by
 the sight of pardon, and satisfaction through
 Christ; and so the Law becomes as a dead Hus-
 band, and we dead to it (that hath no more
 power over us, as to Guilt, or Obedience) when
 once we are Married to Christ, our second Hus-
 band, by vertue of which Marriage, we bring
 forth all the fruits of our acceptable Obedience
 to God; and no other Obedience he ownt, but
 what springs from that match or union, Rom. 7.
 1. to the 5. The Law then, as to our practise,
 was alwayes Morall, even in Paradise it selfe;
 and what was once Morall, cannot be made
 afterward Typicall: What more Jewishnesse
 or

or Typicalnesse, in the fourth Commandement, then in the second, *Thou shalt make thee no Graven Image.* The Papists, in oppositions to the Jews, fill all their Churches and Temples with Pictures and Images, falling down before them, and worshipping, as they say, God in them, or by them, to the just scandall of the Jews, and hardening them against the Christian Doctrine. Circumcision was Typicall, signifying *Christ* to come, and to dye, and be cut off in our flesh; and was properly called, *A yoke*, by the Apostles themselves, *Acts* 15. 10. and the Urgers of it charged with subversion of the Soules of the Disciples, *Verse* 24. saying, *They must be Circumcised, and keep the Law, unto whom we gave no such command.* The Law there, is to be understood of the whole Ceremoniall Law, to the keeping whereof, Circumcision bound then, *Gal.* 5. 3. But for the Morall Law, *James*, one of the Principall composers of that Letter, expressly charges the observation of it upon all Christians, *James* 1. 25. & 2. 8. 9. 10. 11. and he calls it, *The Royall Law, The Law of Liberty.* For Obedience and Holinesse is the greatest badge of a Christians Honour and Liberty. None is so free as he that lives most by Rule;

ndie so Noble as he that is most subject to the
 Law of God. But what charge was there ever
 brought by any Apostle against the Sabbath, for
 being a yoke, which is given to us for a day of
 spirituall delights, to be spent in holy rest, me-
 ditation, ordinances, and all good works? what
 more yoke, or Jewishnesse in the rest of the se-
 venth day, then of the first? If the Day was
 Typicall, the rest was Typicall also; and both
 did end in *Christ*, as some say, who was Gods
 rest, and ours too; and so we should have no day
 of holy rest. A man may be Jewish in imposing
 too much upon the bare *Letter*, or out-side of
 an Ordinance, but cannot be too strict in the
 spirituall disposition, and bent of his heart in it.
 Men disclaime the seventh day as Jewish, against
 which, no Apostle spoke or writ; and yet they
 will make use of the *Jewish Circumcision* to
 prove Infant Baptisme by, which no Apostle
 made use of ever to that purpose, but witnessed
 against it, as wholly abrogated, and subverting
 mens foules. In the Old Testament then, the
 seventh day stands without contradiction Gods
 holy and blessed day, sanctified, and set a part
 for a day of rest and holy meditation, and as a
 remembrance, earnest, and pledge of the King-
 dome

Sabbatisme.
 Firmum,
 id est, Sabbathizandum
 esse populo
 Dei, Trem.

dome of *Christ* upon Earth. That time shall be all Sabbath, nothing but Sabbath, Rest, and Triumphant with *Christ*. This Sabbath points at that, and seals to us that great Sabbath of rest, which is yet remaining to the people of God, *Heb.* 4. 9. The word is, a *Sabbatisme*, a keeping a Sabbath: The same word is Read before the Law, *Exodus* 16. The *Sabbatisme*, the Sabbath of holiness; And after the Law, *Exod.* 31. 15. The Sabbath, of *Sabbatisme*, holiness to Jehovah. *Ainsworth*. The Apostle doth not disprove, disannull the seventh day; but by it he proves, That there is a Rest remaining to the Saints, after all the afflictions and persecutions of this World; a peculiar day of Rest, and Sabbath, after their weary six dayes trouble and toyle. The Jewish Doctors say, the World shall continue 6000 years (which shall end with the slaying of the Witnesses, *Rev.* 11. 3. & 10. 6. 7. as *Christ* was Crucified immediately before the Sabbath) so our great Sabbath will be, as some hold, the 7000 yeare of the World, *Revel.* 20. 4. that shall be the time of our refreshment, that shall come from the presence of the Lord, (it may be *Christ*s personall presence) and a time of restitution of all things spoken of by all the holy

Holy Prophets, since the World began, *Acts* 3.
 19. 21. As sure as ever we Celebrated any se-
 venth day, we shall that, a solemne time of
 rest and rejoycing with Christ; and before then,
 the seventh day cannot be dissolved. Not *Mo-*
ses, but *Paul*, makes it a *Type*, a *Type* of rest
 in Christ, and with Christ, and so continues
 the authority of it, by making it a *Type* of
 rest yet remaining to the Saints. If the Sab-
 bath signifie a *Sabbatisme* to come, it must con-
 tinue till it come. If Baptisme signifie the *Re-*
surrection of the Dead, it must continue till
 that first *Resurrection*, *Revel.* 20. 6. *1 Cor.* 15,
 29. If the Lords Supper signifie our sitting
 and feasting with Christ in his Kingdome, and
 the great preparation he is making for us against
 that day, it must also continue till Christ
 come, *Luke* 22. 29. 30. All Gospel-Ordinan-
 ces signifie and seale somewhat *Christ* is yet to
 doe for us in his own Person, as well as some-
 what he hath already done in us by his blessed
 spirit; they are of that authority left us in the
 last Will and Testament of *Christ*, that nothing
 can dissolve the practise of them but *Christs*
 Personall presence, *1 Cor.* 11. 26. and then
 they shall all be put down. We should be
 continually

continually thinking, and longing after this Kingdome, as Christ hath taught us to Pray, *Thy Kingdome come*: the frequent remembrance of it will beget singular frames of patience, and holinesse, in the midst of all our afflictions, troubles, tryals, mockings, oppressions, temptations: We ought to think much of this great and last Sabbath, when we shall remember all our sufferings, with Prayes, and have a sufficient amends made us for all our indurings for Christ; Every Sabbath should be to us, as if we were already treading upon the borders of this great Sabbath, ready to sit down with Christ in his Kingdome, who then will be Sabbath, Baptisme, Supper, Word, Temple, Sunne, Moone, all to us, Revel. 21. 22. 23. As for the time of the beginning of the Sabbath, Gods time and order is best, Gen. 1. *The Evening and the Morning were the first day*, &c. Levit. 23. 32. *From Evening to Evening you shall rest your Sabbath*. After Christs Buriall, the sixth day at Evening the Sabbath drew on, Luke 23. 53. 54. *Sabbatum a Vespere Dei veneris incipit, orto sydere quod Lucifer dicitur*, Trem. in loc. Some count from Sunne set to Sunne set; others, from Bed-time to Bed-time. Its but equity to give God his full time, which

which way soever we count. As for that which some doe object, That the seventh day cannot be Morall, in regard there are some places in the world where it cannot be observed; as where it is altogether Day or Night for a full halfe yeare together, (neer the North Pole, &c.) it is too frivolous to make an Argument of, and argues a want of better, where a man is ready to take up any light thing next at hand. Where there are not six days to work in, there cannot be a seventh to rest in. In the most part of the habitable world, there is Night and Day, six Dayes, and the seventh. And the right seventh Day, *Rome* her selfe, (who yet calls it *Dies Sabbati*, not *Saturni*, as shee doth the other Week Dayes by Heathenish Names: and shee probably will be found to be the first that substituted the first Day of the Week.) *Rome* received it from the *Jewes*, who still keep that Day every where, and when it shall please God to bring them in, they shall bring in with them much light to the Scriptures, to Prophecies, to Ordinances, and to this point of the Sabbath also.

C H A P. 3.

*Magnopere
curandum
est, ut idte-
neamus quod
semper, quod
ubiq, quod
ab omnibus
Prophetis, &
Apostolis,
creditum &
credendum
hoc vero Ca-
tholicum est.*

NOW let us come and enquire of the New Testament, and consult the *Writings* and practises of the holy Apostles, and of Christ himselfe, to whom the Legislative Power of repealing and making Laws and Ordinances for his Church doth onely appertain, by vertue of his Mediatorship. VVhere is the seventh Day abrogated, or repealed? Nay, where is it named, that it is not rather ratified and confirmed, and set apart to holy rest? And the Sabbath in the New Testament every where, will beare no other signification, then that of the seventh Day, at first Instituted by God, which we cannot, with any warrant, throw in, and bury amongst Antiquated, Dead Jewish Rites, when God himselfe hath so clearly Recorded it, a standing and living command (as we have spoken) in the Decalogue, among things of Morall, necessary, and perpetuall use. And that command (which no other is) is partly affirmative, *Remember the Sabbath day to keep it holy;* and partly negative, *In it thou shalt not doe any Worke,* (that is, any Laborious worke, Calling worke,

worke, six dayes worke; for workes of Necessity,
 and Charity, it not onely permits, but com-
 mands), where that Maxime of Divines hold
 good, *Negativum Præceptum ligat semper, & ad
 semper, & in negativis major est Emphasis.* And
 it refrains the not doing of any work to that
 very Day. In it. And God sanctified it; and
 hallowed it; and blessed it. The force of the
 command runs out upon the Day; and should
 a man make any other day of Rest, it were his
 own day, not Gods. Now our Lord and Savi-
 our Jesus Christ sayes plainly of this Morall
 Law, *Mat. 5. 17. 18. 19. 20. 21. &c.* That he
 came not to destroy, but to fulfill the Law. The
 Ceremoniall Law he fulfilled and abolished:
 The Morall Law he fulfilled and established.
 Christ destroyes not the Letter of the Law, but
 confirms it; And that he shews, by putting a
 more spirituall and holy sence upon the Text
 of the Law, then the Scribes and Pharisees
 ever did, or could; who onely rested in the
 bare Letter, or Literall sence of the Law. The
 Gospel puts a more spirituall Interpretation
 upon the fourth Commandement, and injoynes
 a more holy and spirituall kind of Rest, pro-
 portionable to the strength it gives, and so we
 are

*Lex cessante
 in mysteriis,
 manet tamen
 in Præceptis
 Haymo.*

are bound both to the letter and spirit of the Law, as being under the Covenant of Grace, and made partakers of a Divine Nature, *Rom. 7. 22. 2 Pet. 1. 4.* Christ calls himselfe the Lord of the Sabbath, that is, the Institutor, the appointer of it, a Lord Instituting, not Changing. He could easily, with a word of his mouth, have abrogated that day, and set up another in its roome, if he had so intended it should be, doubtlesse he would have given it in charge to his Apostles, either the First day of the Week, when he appeared to them, or some time of those forty dayes after his Resurrection, when he abode with them, Speaking and Teaching the things of the Kingdom of God, *Acts 1. 3.* And after the death of Christ, it is said of those holy Women, *Luke 23. 56.* That they Rested the Sabbath Day, according to the Commandement; which, one would thinke, the Holy Ghost hath purposely named, to let us know, that his minde is still to keep up the Authority of that Commandement, as being yet in force, and to answer the scruples that any might make thereabouts. And *Luke 24. 1.* The first Day of the Week was their working day, then they brought their Spices which they had prepared, the

the day before the Sabbath, *Mat. 23. 2.* Consider now the Apostles practise, and you will find this Day, in a speciall manner, set a part to Prayer, *Acts 16. 12.* and to Preaching the Word, *Acts 18. 4.* Paul Preached every Sabbath, *Acts 13. 14. 15. verses: and the 42. 43. 44. verses. Acts 17. 2. Acts 18. 21.* For the Jewes divided their Law into fifty two Sessions, one of which, and a Lecture out of the Prophet, they Read every Sabbath, so Read the the whole Law over in the space of a yeare: Read those Places, besides many more. *Object.* They did not allow the Day, *only to take the opportunity of that Day to Preach.* *Sol.* That had been too grosse temporizing, for the Apostles to nourish a Jewish Ceremony, and never to speake against it, or write against it; It were to charge them with unfaithfulness. They were plaine enough in the abrogation of Circumcision, the highest piece of Judaisme. Paul would have been as bold with Judaizing herein, as he was with Peter, *Galat. 2. 11. 12. 13. 14.* Further, Christ himselfe Preached constantly on that Day, *Luke 4. 16. 17. &c.* The day of Pentecost (after Christs Resurrection) pouring out of the Spirit, converting three thousand, Baptizing them,

them, adding them to the Church, was upon
 the Sabbath day, *Acts 2:1. 2 6:41 46.* and this is
 the first Publique Church-meeting that we
 Reade of. A Church they were before the
 death of *Christ*. *Christ* was the first Officer. The
 Apostles the first Members. For they were all
 Baptized, and received all the Lords Supper, en-
 joyed all Acts of Communion before *Christ's*
 Death. *Acts 1. 4.* we reade that the Apostles
 were Assembled together, or Eating together,
 (that was one speciall act of Communion in
 those dayes, *Eating together, Acts 2. 46.* to which
 also was commonly annexed Prayer and Ex-
 hortation one of another) and *Christ* Personal-
 ly with them. And it was the last meeting that
 he had with them, he went to Heaven from
 that meeting, and it was a Church meeting too,
 (to shew, that he could finde in his heart to
 live and dye amongst the Saints; if he would
 be in any place upon Earth, he would be ar-
 mong them in the Church, as the next best to
 Heaven; he hath no other Heaven upon Earth)
 he goes not to Heaven from the Temple (he
 never owns that, never appears there, after his
 Resurrection, to shew the Abrogation of all
 Temple-worship, and service) but from among
 his

his Disciples and Saints, met together in acts of holy Communion. Oh what enemies to Christ were those Bishops, Ministers, Magistrates, that would rob Christ of his delight in this world, hinder and persecute the meeting of Saints, jeering at their acts of mutuall love and fellowship. How hath Christ met with them to purpose both in *England* and *Scotland*; and broken the yokes of such men from off the Saints neckes? Againe, *Acts* 1. 13. 14. we reade of another Church meeting, after *Christs* Ascension, (the day the Holy Ghost hath concealed from us, as he hath done the day of his Birth; which if we had known, we might have done with it, as the Jewes with the Body of *Moses*, had they known where it layd: God never giving any command, in the New Testament, concerning any day but one; and would have us know no other,) after they had seen him taken up in such Glory, (even as he shall also come again, to set up his Kingdom in the World, *verse* 11.) they got together, and continued together in Prayer and Supplication, *verse* 13. 14. We never reade of any such phrase as this, ascribed to any first day of the Week. And note by the way, that glorious sight of *Christ*,
D makes

makes Saints to continue in the use of all Ord-
inances; from seeing Christ ascend, they come
to Prayer; they got not above Ordinances,
and so they were taught by Christ to doe, ver.
3. & 4. and Paul, after that Heavenly Vision,
and the immediate sight of Jesus Christ, he is
found Praying, Acts 9. 11. the highest sights
of Christ, engages Saints most to all duty, Men
that are off, or above Ordinances, are not under
glorious sights of Christ. And we may further
note by the way, That in those forty dayes
Christ was with them, (teaching them the things
of the Kingdome of God) He never taught
them to observe the first day of the Week, as a
holy Sabbath; for if he had, the Apostles in
some of their Writings, would have Recorded
so speciall a Law of his Kingdome. And also
in the same Chapter, we Reade of another
Church-meeting, in the 15. verse, about the Ele-
ction of a new Apostle, and that with Prayer
also. Of all those severall Church-meetings, we
doe not Reade any mention made of the day
on which they were. But as we were speaking,
the day of Pentecost, in the second Chapter,
(the first Sabbath we meet with in this book)
was the day of the first Publique Church-meeting,
of

of that first Mother Christian Church, (which continued a pure Virgin 66. yeares, before shee degenerated, and had about 16. Bishops, all Jewes, succeeding one another, *Euseb.*) wherein, the Preaching of the Word, and Baptisme, were Publiquely Administred, *verse 41.* and that this day of Pentecost was the seventh day, is plain from *Leviticus 23. 15. 16.* the Sabbath there mentioned is the day of Pasleover, (the same day that *Christ* Celebrated the Pasleover with his Disciples, *Marke 14. 12. Luke 22. 7.* instituted the Supper, was betrayed, which was the fifth day of the Week) a great Feast of the Jewes, *Mat. 26. 2.* Now they were to count from the morrow after that Sabbath or Feast, (that is, from the next day, which was the sixth day of the Week, on which *Christ* suffered fifty dayes they were to account, and the fiftieth day, would fall upon the Sabbath, or seventh day, the morrow after the Sabbath being to be counted the first of the fifty. So they kept the same Pentecost, with the Jewes.

Thus the Apostles practised, and if the Institution of the seventh day had not continued in force, they would have mentioned the repeal thereof, and layd a prohibition upon the Disci-

ples as to the further observation of it. For that
 notion of Saint *Augustine* seems to be harmo-
 neous to Truth, That all Laws meerly Jewish,
 were before *Christs* death *Vivæ*, at his death
Morivæ, after his death *Mortiferæ*; than that
 great Jewish Ordinance of all, Circumcision,
 was discharged, *Gal. 5. 2. 2. If ye be Circumci-*
sed Christ shall profit you nothing. Acts 15. 1. 10.
 those that taught Circumcision, they are taxed
 by Peter, *Why tempt ye God, to put a yoke upon*
the necks of the Disciples, which neither we nor
our Father were able to beare? But no such Cha-
 racter, the New Testament puts upon the se-
 venth day, it not being any appurtenance of
 the *Jewish Church* state onely. What new day
 of Gods appointment, doth the New Testa-
 ment hold forth unto us, to be wholly observed
 as a Sabbath of rest? In this seventh, the Old
 and New Testament both conspire; *Et quod an-*
tiquissimum id verissimum. Scripture knowes no
 such distinction, as of a *Jewish* and a *Christian*
Sabbath; the *Jews* did not observe one day, and
 the *Christians* another. The Church at Jerusa-
 lem kept the same Sabbath the *Jews* did; and
 if they did keep the first day of the Week a
Sabbath, then they kept two dayes together, of
 ceasing

ceasing from their Callings, for many of them
 being Mechanicks, it is not probable that they
 did open their shops, and worke of their Trades
 upon the *Sabbath*; and as little probable, that
 they did Rest wholly from their Callings the
 day after the *Sabbath*; we never heare of any
 difference between the Jewes and the Disciples
 about that point, (onely about two hundred
 years after *Christ*, there were a sort of *Hereticks* *Enseb.*
 in *Palastine*, called *Archontici*, which referred
 the Creation of all things unto many Powers,
 they said, the *Sabbath* was the God of the
 Jewes, and that the Devill was the Son of the
Sabbath,) if the Apostles dayes had afforded
 any dispute of that kind, we should have had
 an account of it, as well as about Circumcisi-
 on, *Acts* 15. which was meerly Jewish. If ever
 the *Brethren* had scrupled at it, it would have
 come into debate in that Counsell of the Apo-
 stles; had the *Brethren* not observed it, the
 Jewes would have found fault; for so supersti-
 tious were they of that day, that they questio-
 ned *Christ* and the Apostles but for plucking the
 eares of *Corne* upon that day, *Mat.* 12. 1. And
St. Luke Acts 1. 12. makes mention of a *Sab-*
bath dayes journey, which was about two score
 miles,

miles, it not being lawfull to travell further on that day, they so observing it, *Ex veterum Traditione*. Luke makes use of it to describe the distance of place, but doth not reprehend it as a Jewish error. Christ, *Mat. 24. 20.* bids them Pray, *their Flight be not in the Winter, nor on the Sabbath.* The Winter is unfit for flight; the Sabbath was appointed of God for holy rest; those would be aggravations of their tribulations. He doth not tell them of the change of the Sabbath after his death, but confirms it; for *Jerusalem* was not destroyed till about forty years after. And the Apostle Paul, *Rom. 14. 5. 6.* discoursing onely of the six dayes, prefers not the first day of the *Weeke* before any other of the six, being all equall of themselves, every *Weeke* day a *working* day; neither doth he there lay down any thing against the rest of the seventh day, which all acknowledged, and preferred above other dayes, in regard of that authority Gods command stamp upon it. *Col. 2. 16.* he dashes out *Jewish Holy dayes, New Moons, Sabbaths*, (*Festivall Ceremoniall Sabbaths*) which were of Gods appointment also, as proper for that *Church state*; but he keeps off from the least reflection upon the *Sabbath*, as a perishing

thing figure, he derogates nothing from it; and
 if he had received any order therein from the
 Lord, he would have delivered it to us, 1 Cor.
 15. 3. (for whatsoever *Christ* commanded, the
 Apostles taught and practised, *Mat.* 28. 20.) and
 in the fourth v. of that Chapter, he speaks of
 the very day of *Christ's* Resurrection; but doth
 not in the least, hint any thing to make it a
 Sabbath, which he might fitly have done here,
 if it had been the mind of *Christ*. And where
 he expressly names the seventh day, *Heb.* 4. 4,
 (the very last place where the seventh day is
 named) he is so farr from detracting fr^m its
 authority, or from declaring it null, and anti-
 quated, that he names it with its first institu-
 tion character, and gives it the same title it had
 at first, *Gen.* 2. 2. and this in his Epistle to the
 Hebrews, who were the great observers of that
 day; which if it had been changed, or its Au-
 thority worne out of date, he would not have
 omitted to have instructed them therein. But
 where is the speciall character of a Sabbath, that
 Scripture doth any where set upon the first day
 of the *Weeke*? *Christ's* Resurrection, his Appea-
 ring, breaking Bread on that first day, will put
 no such signall marke upon it; whereas in all
 the

the Evangelists, and Acts of the Apostles, you shall no sooner meet with a *Sabbath* day, but ye shall finde *Christ* and his Apostles doing some *worke* sutable to the nature of that day ; but never changing it into a *Working* day. Yea, as God in the sixth day finished his *Worke*, Gen. 2. 1. and rested the seventh day, and blessed it; so the Lord Jesus in the sixth day (being the day of his suffering) pronounced concerning his *Worke* of Redemption, *John* 19. 30. *It is finished.* He beheld with infinite contentment, even from his Crosse Dying, all the *Worke* perfectly done, fully compleated in reference to our salvation (He who was Innocency it selfe, he hung upon the Tree, as the great Malefactor, in our stead, *Luke* 23. 33. but he saw than and there, all fully discharged, and acquitted, whatsoever in Heaven or Earth might accuse or arrest us, as God the sixth day looked over all his *Worke* of Creation, and say it was good, Gen. 1. 31. so did *Christ* also his *Worke* of Redemption ;) this was about the beginning of the *Sabbath*, the ninth Houre of the Day (the time of Sacrifices, then dyed *Christ* the great Sacrifice, for our sins, and put an end to all Legall Sacrifices, *Heb.* 10. 10. 11. 12. 13.) the *Sabbath* drawing

drawing nigh, *Lu'e 23. 54.* Thus the seventh day he rested in the Grave, he rested from his suffering, dying Worke, as God did from his Creating Worke. So that if we judge any *Sabbath* of rest to be kept, its safest to keep to that which *Christ* and the Apostles did observe; unlesse we imagine (as some doe, who are not satisfied with the Authority of the first day of the *Week*, as being simply of Divine Institution) that much lyes in the *Churches* Power, to appoint any day of the *Week* for a *Sabbath*, and will rather appoint any day, then the seventh, fearing the Jewishnesse of it. Others say, every day should be a *Sabbath*. True we should carry every day a Heaven, a *Sabbath* about in our hearts. But we must not confound things that God hath made distinct. God hath distinguished between the six dayes, and the seventh, as he hath between the Night and Day, for labour and rest, and we must distinguish where God doth.

*Calvin.
Peter
Martyr.*

C H A P. 4.

LET us consider those Scriptures which beare the principall authority upon the conscience

sciences of the Godly, *viz.* The Resurrection
 of *Christ* upon the first day of the *Week*, his
 appearing to his Disciples upon that day, *John*
20. breaking Bread upon that day, *Acts 20.* ma-
 king Collections upon that day, *1 Cor. 16.* and
 the Lords day, *Rev. 1.* Let appeale be made
 to Scripture, the judge of truth, before which, all
 cases of Conscience must be brought and tried,
 whether all those places layd together, do carry
 the force of a command for the solemnizing the
 first *Week* day, or the change of the seventh.
 God never repealed any act, for any Jewish Or-
 dinance; but if he intends to substitute ano-
 ther in the roome of that, he draws up a new
 one, in as cleare and expresse termes in the
 Gospel : and its a word of command from
 God, which makes an Institution; this the first
 day hath not. God commanded Circumcision,
 Baptisme, Supper, Preaching, Praying, and so
 Sabbath, with his own mouth, and example; but
 he is silent, as to any command for the first day,
 or the change of the Sabbath. Master Shepherd
 Thes. (that pretious Minister of *Christ*, and glorious
 Sabbat. Lampe of the Sanctuary) makes *Christs* Resur-
 rection the maine Argument of all, for the
 change of the day: but where doth the Scri-
 pture

pture make it so? Why the Resurrection of Christ, more then Christs Birth, or his Assention, or his Death, or his lying in the Grave, where he kept the seventh day in the rest of his Body? *Psal.* 16. 9. when also his Soule rested in Paradise, *Luke* 23. 43. even as Adam was the first seventh day (according to the judgement of some) cast out of Paradise; for he was not intended to be the Person that should give us rest, but the second Adam, he was to be the undertaker, to bring us to a better Paradise, a better Sabbatisme, from which we could not fall, as Adam did, and we all in him, *Rom.* 5. 14. Christ never intended the first day of the Weeke should be kept in remembrance of his Resurrection, if he had, he would haue tould us, *John* 14. 2. for he tells us all he intended, *John* 15. 15. he hath concealed nothing from us, but hath given us command as concerning every thing, *John* 15. 14. The Sabbath indeed may be a sweet memoriall of Christs rest in the Grave, (thither he carried all the sinnes of Beleevers into those chambers of death, and there shut them up for ever, never to come forth, or rise any more) so also of Gods rest in Christ, being well pleased in him, as having finished all his worke, and so

*Non solum
propter re-
missionem
peccatorum
Baptizamus
sed propter
Resurrectio-
nem carnis
nostrae, Hier.*

pleased him to the heart, as a compleat, exact performer, *Mat. 3. 17.* But God hath appointed other speciall Ordinances of the New Testament, wherein we celebrate the remembrance of his blessed Death, and Resurrection, *1 Cor. 11. 26. Rom. 6. 3. 4. 5. Col. 2. 12. 13. 1 Cor. 15. 29.* In Baptisme (not sprinkling) we doe professe and acknowledge, that *Christ* was Dead, Buried, and Raised again from the Dead the third Day, and that we shall rise at the last Day, in the same bodies, to raign with him. In Baptisme we also professe, that we are dead with *Christ*, buried with *Christ*, having all our sins forgiven; quickened with him, risen with him spiritually in our own persons, (as wel as representatively in his Person) and that through the Faith of the operation of God, which Faith is begotten in us by the same operation, power, and omnipotencie of God, that *Christs* Resurrection was made of, and so no common worke; but even like as *Christ* was raised up from the dead by the glory of the Father, we also should walke in newnesse of life: Thats the end of all Baptisme, and so doth respect a new creature, one already raised from the dead, and none else. We may demand also by what warrant is *Christs* appearing to his Disciples,

ciples, *John* 20. made a ground of Institution
 for the first day. *John* 21. 14. its said, *This is*
now the third time that Jesus shewed himselfe to
his Disciples; and if it were the first day of the
Weeke, they had not yet learned to keep it for a
Sabbath, for they were then fishing at the Sea of
Tiberias, verse 1. he appears to them in their
 very Calling, shewing, that he blesses, and sancti-
 fies our lawfull Callings and Labours, and that
 we should expect the presence of *Christ* in them,
 and so carry in them, that they may become
 Ordinances of conversing with *Christ*; and we
 are never right in them, but then: he teaches
 not his Disciples to give over their fishing Trade,
 but gives them his presence in it. Its the com-
 mand of *Christ*, to be Diligent, Holy, Heaven-
 ly in our Calling. We are not to throw away
 our Callings, as some Monkes, Fryars, and
 others doe. I remember a Story, I take it is
 of *St. Anthony*; he lived an Hermite in a Wood,
 devoted to Prayer and Meditation; of which
 being proud, an Angel appeared, bids him to
 goe to such a Towne, and he should find a Cob-
 ler a farre more holy man than he. Which he
 did, came, and found the Cobler hard at his
 worke, working and speaking sweetly of *Christ*,
 working

working and breathing out Heaven, such a
 tincture of glory upon his heart, so excellent in
 Prayer and Conference, that he returned asha-
 med of himselfe, and ever after more low in
 his owne eyes. He exercised more grace at his
 Awle, than *St. Anthony* at his Altar, and shamed
 his solitary Pride, with his poor honest Trade.
 Its a Popish Legend, yet may be of great use
 to us. For that meeting of the Disciples, *John*
20. 19. it is not Recorded that it was to sancti-
 fic a Sabbath; neither is any mention made of
 what they were doing, (though its probable
 they were Eating, *Marke 16. 14.* and Praying,
 and Confering together; for such good compa-
 ny could not be idle) onely it was at Evening,
 (it may be after their dayes worke, for *Mary*
 brought her prepared Spices that day to em-
 balme the Body of the Lord, and so to mani-
 fest her love, which was a custome among the
 Jews, *John 20. 1.* *Marke 16. 1.* as a Weeke
 day, which she forbore to doe on the Sabbath,
Luke 23. 56.) and the Doores were shut where
 the Disciples were Assembled, for feare of the
 Jews (as is wont in times of Persecution) no-
 thing of a Sabbath is here exprest; yea, the
 Disciples, were scarce well perswaded of the Re-
 surrection,

urrection, *Mat. 28. 17.* till that breaking of Bread,
Luke 24. 29. 30. 31. and till he shewed them
 his hands and side, *John 20. 20.* and ver. 26. af-
 ter eight dayes, which would fall upon the se-
 cond day of the *Week*. If the first had been
 meant, it would have been said, after seven
 dayes, that first day being not to be included in
 the number. Doubtlesse he appeared upon other
 dayes to his Disciples during the forty dayes of
 his abode upon Earth, and not upon first dayes
 onely ; but that he appeared unto them the
 same day he arose, and so soon almost as he was
 out of his Grave ; it argues the great love of
Christ. And by the way, we may take notice,
 That that is the right way of Reading the Gos-
 pel, when we can Spell *Christ's* love out of every
 Syllable of it ; otherwise its but carnall reading,
 though we should see the Person of *Christ* never
 so glorious, and should not see him as he is
 cloathed with love, it would but make a carnall
 sight of him ; it shews his great love, that he
 could not stay long from his Disciples ; he knew
 they would be doubting, and questioning, and
 unbelieving, and apt to be troubled, and he did
 not love to have them in such frames ; he con-
 sidered the weaknesse of their natures, and longs
 to

to have them satisfied: Both before, and after
 his Death, he expressed abundance of tender-
 nesse over them, as poor weaklings, that could
 not beare much, and therefore he calls now this
 first day of his Resurrection to meet them three
 severall times: First the Women, *Mat. 28. 9.*
 who shewed greatest love and affection to him,
 both at his Death and Buriall, *Luke 23. 49 55.*
56. then he meets two of them in another
 forme, walking into the Countrey upon the
 same day, *Mark 16. 11. & Luke 24. 13.* And
 then he appeareth unto the eleven as they sat
 at meat, *Luke 24. 26. John 20. 19.* so tender
 was he, that he was troubled, to see a troubled
 thought in them; and to satisfie them, he would
 have them to handle him, *verse 29.* and when
 that would not satisfie, he would eat a piece
 of a broyled fish, and a hony combe with them,
ver. 42. 43. And he goes yet further, without
 which, all the rest had been nothing, he opens
 their understanding also, *verse 45.* he never
 leaves them, till they are fully satisfied and as-
 sured. In like manner he deales with all the
 Saints, in all their doubtings and questionings;
 he will have them beleeve, and be satisfied, be-
 fore he hath done with them; they shall know
 him

him in distinction, from any Spirit or Person
 whatsoever. And when he comes to take his
 leave of them, *ver. 50.* he doth it with the
 same word that he first pronounced, *Mat. 5.*
pl. 3. blessing of them, lifting up his hands and
 blessing them, and went to Heaven with bles-
 sings in his mouth, as if he would assure them,
 that it should be all his worke in Heaven to
 blesse them. But if his Resurrection, or Appea-
 rance, had been grounds of the Institution of
 a New Sabbath, Christ would have been plaine,
 and open-hearted with us therein, (as his man-
 ner is to be in all Gospel Institutions) and not
 have left it to our Ignorance, and presumption
 to order. Let us examine that 20 of the *Acts 7.*
 and we shall finde that neither it will be pow-
 erfull enough to constitute a Sabbath, it was
 onely an occasionall meeting, *Paul* then being
 ready for to depart on the morrow. All cir-
 cumstances agree in the prooffe of that. The
 Candles lighted, *ver. 8.* Eating, and then again
 Speaking untill day-light, and that Eating was
 about Midnight, *ver. 11.* It must be proved,
 that the Disciples were together all that day
 Preaching, Praying, and Sanctifying a Sab-
 bath. If *Paul* had Preached that day, it
 not

~~not likely~~ he could have continued all Night
 Preaching also. And if they had been in Ordi-
 nances all day, it is not probable, they could, or
 would have continued all Night too. So that
 this place proves rather the contrary. Worthy
 Master Perkins, useth this as one Argument
 to prove the Sabbath to begin at Morning
 whereas the Jews commonly held the naturall
 day to be from Sun-set to Sun-set. What Ar-
 gument as to the day or time of the Sabbath
 can be drawne from this extraordinary Preach-
 ing all Night, and Eating than? Paul doth not
 keep this as any part of a Sabbath, but de-
 sires now at his parting (and words than
 spoken use to sicke closest) to vent his
 heart fully to them, he chooseth all the
 Night to doe it in, to manifest his abundant
 Love and desire towards them. And that Eat-
 ing there, spoken in the seventh and eleventh
 verses, was not Eating the Lords Supper; for
 in no place this Phrase *Fractio Panis*, breaking
 Bread, is taken for the Lords Supper. The first
 place where that Phrase is used, is Luke 24. 35.
 and hath relation to Marke 16. 14. where he
 Appeared to the eleven as he sat at Meat; the
 same Phrase is Acts 2. 42. and the 46. 47. ~~and~~
 they

Cases of
 Consci.
 cap. 16.

they did eat their meat together with singleness of heart, (which shewes the pleasant union and order among those Primitive Christians, who were as *Zebulon*, keeping ranke, and not of a double heart, of a heart, and a heart; but *d'un cœur entier*; of a Heart all of a piece, 1 *Chron.* 12. 32.) and gladnesse, praying God. The dayly and ordinary frames of these first Christians. The like Phrase is *Acts* 27. 35. But the Lords Supper is no where recorded, but commonly both Elements are expressed, 1 *Cor.* 10. 16. 21. and 11. 23. 26. 27. 28. 29. *Math.* 26. 26. *Mar.* 14. 22. *Luke* 22. 19. and for the most part what signification any Phrase takes upon it where first named, the same it retains afterwards. Breaking bread, where first named, signifies common bread. The first day of the weeke, where first named, *Marke* 16. 1. 2. *Math.* 28. 1. signifies a common week day. The ending of the *Sabbath*, was the beginning of the *Weeke*, or of the six daies wherein they were to labour. The Scripture calls it a *Weeke* day, a *labouring* day, and therefore not a *Sabbath*. The first *Weeke* day, in distinction from the *Sabbath*: So *Baptisme*, where first named, *Mat.* 3. 6. was administered to such as did repent, and confesse

their sins, and still remains to be the right of
 no other. The Lords Supper we finde first Ad-
 ministred upon a *Week* day at Evening after the
 Passcover: and so the Apostles and Primitive
Churches, used it upon any day of the *Week*,
 though its probable, ordinarily upon the first
 day (after their *Sabbath*) at Evening; and they
 could bring an Ordinance Spirit, even from their
 very Trades and Callings to it; which should
 not hinder us, but fit us for spirituall duties.
Tertullian saith, *Moris erat convivari, & celebrare*
Coenam Dominicam. And if they had the Lords
 Supper, after their love feasts, then they had it
 dayly, *Acts* 2. 46. *Acts* 6. 1. 2. we reade of
 dayly breaking of Bread, a dayly Ministration,
 referring perchance to those dayly Eatings to-
 gether, which were usuall when they Assembled
 together, *Acts* 1. 4. In the Margine, its *Eating*
together. *Augustine* hath a saying, *Quotidie acci-*
pere Coenam Dominicam, nec laudo, nec vitupero.
Ambr. *Per singulos dies offerimus, at una est hostia*
semel oblata, non multæ. It seems those Primitive
 Christian, kept those *Agapæ* on *Week* dayes
 usuall; and in some places, they had the Lords
 Supper every *Sabbath*; in some places more sel-
 dome; In some places they celebrated it with
 the

the Lords Prayer onely ; In other places with one onely Prayer, in forme of a Thanksgiving, or a Hymne. Writers are uncertain. Nothing is certain, but the Scripture ; when men have left that, they have been forced to goe to miserable Tradition, which whether will it carry us, like an *Ignis fatuus* ? *Harum & aliarum ejusmodi disciplinarum, si legem exostules Scripturarum, nullam invenies. Traditio tibi prætendetur, auctrix, consuetudo confirmatrix, & fides observatrix, Tertul. de Cor. Mil. & consuetudo pro lege, suscipitur, ubi deficit Lex. Paul, 1 Cor. ii. 26. As often as, &c.* (In the Institution, it was Bread broken, not cut at all, they used not severall gestures, but one, sitting all the while, in a Supper posture, and so covered,) its like they had it very often, 20. *ver.* *When ye come together* ; he doth not stint or limit them to any time : If he had meant that, he might easily and fitly have put in, *When you come together the First Day of the Week.* Onely he saith, *The same Night in which Christ was betrayed* ; but no command extant, for binding that Administration to any set day onely ; for any day of the *Week* there may be Preaching, Praying, and also the use of Baptisme, Supper. So in the
Primitive

Primitive times, Preaching was ~~dayly~~ worke,
 both in publique and private, *Acts* 5. 24. Day-
 ly Communion, and Eating together, *Acts* 2.
 46. Dayly searching and examining the Scri-
 pture, *Acts* 17. 11. Dayly di. puting and reaso-
 ning of Scriptures, *Acts* 17. 17. & 19. 9. But
 that ever the first day of the *Weeke*, was wholly
 solemnized, and spent in Preaching, and Pray-
 ing, and Church-meeting, (as the *Sabbath* was,
Acts 2. 1. *Acts* 16. 13. *Acts* 13. 44.) we no
 where finde Registered, the New Testament
 keeps us onely to a seventh day; and no
 other day stands upon Record, for a day of
 rest and cessation from labour. Neither will
 that place, 1 *Cor.* 16. 2. help more to the crea-
 ting the first day of the *Weeke*, a holy rest. Up-
 on the First Day of the *Weeke*, let every one of
 you, &c. it is not said, Upon every First Day
 of the *Weeke*, neither upon the First Day of the
Weeke when they met together: Neither at the
 Evening of the First Day of the *Weeke*, when
 commonly they met: But, Upon the First Day
 of the *Weeke*. The Originall is, *In primo Sabba-*
torum. The same Phrase *Math.* 28. 1. there is
 both *Sabbath*, and *First Day*, named. Gr. One
 of the *Sabbaths*, or of the *Weeke*. A *Sabbatho*

nota septimana, ab eximia dignitate de nominatur
prima Sabbathi. Secunda Sabbathi, &c. Jun. In
 the First of the Week: One gives a reason of
 it thus, (*Quia licitum non erat Judæis Sabbathis*
tractare pecunias) the Jewes would not meddle
 with money on the Sabbath, and therefore he
 bids them the first day, &c. It might be in the
 Morning. The first worke they should doe in
 the Week, was a laying by the Lords Penny, as
 we may call it. They should begin their week-
 ly employment, with a dedication of some-
 what of their substance first to God, with an
 holy offering of what they had to the Lords
 use. And this is a more Gospel-way for all
 Church uses, either for maintenance or reliefe,
 than that Leviticall, now Papall way of Tythes,
 the scandall, cloud, and debasement of the Mi-
 nistry. By this Homage-penny to Heaven, they
 were to acknowledge, that they held all of
 Christ, and from him expected a blessing upon
 their labours. As under the Law, the first fruits
~~and sanctified unto the Lord~~; so this, an earnest-pen-
 ny that all their Weekes gettings should be at
 his service. That they were not to labour so
 much for their own, as Christs use. A sweet les-
 son for Christians. Sabbath-dayes refreshments
 should

should leave behind them generous frames of spirit in us, towards our afflicted Brethren, or others. The duties of the first Table, should prepare us for those of the second. When God hath been bountifull to us, we will be bountifull to his, and will expresse it. The first day of the Week, &c. let every one of you lay by him in store, *Apud se seponat, recondens ut thesaurum*, saith *Ecce. Domi suæ seponat, & servet quod venit in manus*, saith *Tremelius*. By him in store: Every one should lay by at his house in store, according to his ability, (somewhat for the reliefe of other Churches, to be ready against *Paul* came, to be given to him, or others, whom they would appoint) or the value of his estate, not of his Incomes that Week. For its possible some Weeks might make one a great loser, and then he should lay by nothing, who yet may have a standing Estate. He doth not bid them to bring it, and cast it down at the publique Church-meeting; what Scripture for that practise? It seems to be ~~the glory of man~~, and not so futable to the Gospel, *Math. 6. 1. 2. 3. 4.* *Christ* would have all wayes avoyded, by which vain-glory, hypocrisie might creep in. Religion acts best in secret, when onely under the Eye of

French
Translation
*Chacun de
vous mette à
part par des
vers soy.*

of God. Reduce Church collections to their first
Institution, Acts 4. 32. 34. 35. 36. 37. ver. and
6. 2. 3. we shall finde the money brought and
 layd at the Apostles Feet, and Deacons were
 chosen for the receiving and distribution of it,
 men qualified with gifts and graces of love and
 edification, (as the meanest Church-Officer
 must be) who had the world under their Feet,
 free from all blemish, suspicion of covetousnesse.
 Laying it at the Apostles Feet implies a more
 secret and private way of gift. So here, *Lay by*
him in store, &c. It seems not probable that
 they did use so publicquely to make their Col-
 lections, being that some Heathen Persecutor
 might come in and observe them, and by their
 freenesse and bounty, have taken an Estimate of
 their Estates, and brought danger and inconveni-
 ence upon them. For many Christians were
 convicted for their very Estates. And its likely
 this was to be a large and free Contribution,
 which was to supply such a necessity. Therefore
 he bids them *lay by*, that they might have it in
 readinesse. But why the first day of the *Week*?
 The holy Ghost speaks not a word in vain, every
 word hath speciall reason and weight. *The First*
day, because following the Sabbath, & so more fit
 for

for acts of charity & benevolence than any other
 day, they being newly come out of Ordinances,
 and having yet the sence of their sweet
 Communion the day before fresh upon them,
 and not yet so taken up with their employments
 in the world, wherein men are apt to lose the
 sence of others afflictions. But that this first
 day here implies a *Sabbath*, and Collections to
 be made then and there in the *Church*, at the
 Supper, (this being onely an occasionall Collection,
 not constant) I see not. *Paul* telling us
 how *Christ* Institutes the Supper, 1 *Cor.* 11. 23.
 24. 25. 26. prescribes nothing as to any Col-
 lections, either at, or after the Supper. I should
 desire as much a conviction of the least Truth,
 as of the least sinne. In this matter I would
 not much contend, knowing much may be said
 to prove, that matters of order and conveni-
 encie lie in the *Churches* Power: But its safest in
 every punctilio, to keep strictly to the cleare
 Rules of Scripture. For Antichrist at first invi-
 sibly stole in, in very little and triviall things,
 which seemed indifferent, and to lie in the
Churches Power. Neither will that *Revel.* 1. 10.
 prove what they intend by it; that Phrase is
 but this once named in all the New Testament.
 Could

Could any prove this was the first day, yet it is not *Christ's* manner to commend to us a practice of so great importance, as a *Sabbath*, by one single witness, *Mat. 18. 16.* *2 Cor. 13. 1.* *1 Tim. 5. 19.* but how proved that it was the first day of the Week? The *Sabbath* may be called the Lords Day, or Gods Day, *Mathe 2. 28.* he is called, *Lord of the Sabbath*; he appointed it, and observed it in his rest, both at his worke of Creation, and Redemption: And if History may be given credit to, *John* at *Ephesus* kept his Easter on the *Sabbath* day. But rather, *the Lords day*, from the Lords speciall act of revealing high and hidden things on that day; so great things in the Scripture usually are denominated, *Isay 2. 3.* The mountain of the Lord, *Isay 51. 3.* The garden of the Lord, *Isay 53. 1.* The Arme of the Lord, *Isay 61. 2.* The acceptable yeare of the Lord: So the Table of the Lord, the Cup of the Lord, &c. So we call that manner of Praying, *Mathe 6. 9.* the Lords Prayer, for the excellencie of the matter and method. Its called *the day of the Lord*, from some speciall discovery of Gods power, greatnesse, love, and mercy towards the creature, *Isay 2. 12.* *Joel 1. 15.* *Zechar. 1. 17.* *Zechar. 14. 1.* *1 Thes.*

5. 2. This was that last Revelation, and we are to expect no more Revelations now, having the Scriptures : he saith, *He was in the Spirit, &c.* he saw, as it were the day of the Lord, the new Heaven, and new Earth, the Heavenly Jerusalem, *chap. 21. & 22.* He was so transported in his Spirit, in such a Heavenly trance, as if he had been on the Lords day, (which shall be that great and last day of the World, and the most glorious that ever was) as *Ezekiel* was, in the Vision of God, in the Land of Israel, and saw the frame of that City, *Ezek. 40. 2.* Every day should be to us, as if we were on the Lords day, beholding *Christ*, and reigning and triumphing with him in his Kingdome : especially such frames become *Sabbath dayes.* Lay the weight of all those reasons together, in the balance of the Sanctuary, and try if they will all make up the force of an Institution of the first day of the *Weeke*, or amount to the abrogation of the seventh : What ever we at this day doe ground our practise upon, we may according to Scripture say, *Ab initio non fuit ita.* Truth however it may weare sackcloth for a while overpowered with the Majority of Voyces, yet it shall recover strength, and be cloathed with its
Primitive

(53)
Primitive lustre and glory, in the Consciences of
Saints, notwithstanding all the subtle waies and
arts, which Antichrist hath used, to deprave and
disfigure Truth.

C H A P. 5.

FOr he hath used, for these many Generati-
ons, to force and obtrude upon the Consci-
ences of men, his dictates, as infallible Rules,
Oracles inspired from Heaven, and so having
blinded the world, hath set up himselfe in the
Throne of God, and in the Consciences of
men, and exalted himselfe above all that is
called God; and hath taken upon him to In-
stitute and appoint Holy-dayes, Festivall dayes
in the Church, to be equally observed as Gods
Holy day. Nay, the erroneous Consciences of
men, are made apt to beleeve, through very long
custome, That more observance is due to them,
than to Gods day, who hath taken to himselfe
but one out of seven, and commanded us to
labour the other six. This is that little Horne
who hath destroyed the fourth Commandment,
(for the Romish Church have adulterated the
very Letter of the second and fourth Comman-
dement

dement most wickedly. They read it, *Remember to sanctifie the holy dayes*; meaning their holy dayes) both in the negative and affirmative part of it, and so hath undertaken to change times, *Dan. 7. 25.* And we shall finde his finger first in the change; for as all the Vessels of the Sanctuary, were carried into *Babylon*; so have all the Ordinances of *Christ* been more or lesse adulterated, corrupted under *Antichrist's* raigne; and this of the *Sabbath* among the rest hath suffered. It was a very Ancient, and almost one of the first Controversies that we read of in History. *Fox Acts and Monuments, fol. 48.* tells us, how *Easter Day*, was anciently kept upon the *Sabbath*, or seventh Day. But one *Hermes*, reputed to be *Paul's* Disciple, having had a revelation, That it was to be kept on the *Sunday*; (so the Heathens called it, *Dies Solis.* *Rome* first the *Dominica.*) *Pius*, then Bishop of *Rome*, Decreed, That it should be accordingly observed in all Churches under his Jurisdiction. And *fol. 111.* he relates a very hot contest, that was between one *Wilfride* a Bishop, and one *Coleman* Arch-Bishop of *Yorke*, before *Oswie* King of *Northumberland*, then present at that dispute, which was about the observation of

of *Easter Day*. *Wilfride* alledged, that *St. Peter* at *Rome*, kept *Easter Day* the Day after the *Sabbath*; *Coleman* on the contrary, he answereth, That *St. John* kept *Easter* at *Ephesus* the 14. day of the first Moneth, which was the *Sabbath*; both were exceeding hot and stiffe in their opinions. At length the King concluded with *Wilfride*, saying, you both agree on this, That *Peter* had the *Keyes* left him, and I will not displease *Peter*, the *Doore-keeper* of *Heaven*, lest he shut me out when I come to *Heaven Gates*; and with this simple Argument, satisfied his Conscience; and *Coleman* being discontented, left this Kingdome, and went into *Scotland*. *Socrates, Schol. lib. 3. cap. 21.* plainly affirms, That all the ancient Christians kept their *Easter Die Sabbathi*; and that all the People throughout the world, doe receive the holy Mysteries every *Sabbath day*, except the People of *Alexandria* and *Rome*, they on the *Sunday*. The *Sabbath* (it seems) was generally observed by the *Greeke Churches*; *Sunday* by the *Latine*. *For Acts and Monuments, fol. 47.* reckons its descent chiefly from *Rome*, though to this day, *Rome* keeps the name of the day, and calls *Saturday*, not *Dies Saturni*, after the *Heathen*, but
Dies

Dies Sabbathi, after the Christians: The same likewise doth our Parliament records. *Socrates* saith, that some observed both dayes. And *Augustine* in *Psal. 33. in titulum*, hath a passage, that impliyes some such custome among the Latines, *Titulum Psalmi hujus exposuimus in nomine Domini nostri. Quoniam crastinus dies Dominicus est, & debemus vobis sermonem, differamus in crastinum, ut Psalmi textum libenter audiat, To day, saith he, we have expounded the title of the Psalme, because to morrow is the Lords day, we will let alone speaking of the Text till then. Some affirme, that the Heathen by the light of nature, observed the seventh day, which was their Dies Saturni. So Purchas Pil. fol. 17. Aretius saith, Saturnes day was sequestred from Martiall and Civill affaires, and esteemed a day most fit for Contemplation and Devotion. And Fox fol. 48. B. 30. saith, that *Dionysius* a suspected Author, is the first that mentions the keeping Sunday Holy; whereof we finde no mention in ancient Authors before his time, except in *Justinus Martyr*, who saith, That the Christians had two times of solemne meeting, which was either to Baptize a new Convert, (not sprinkle an Infant) or to keep the Sunday; which was hallowed*

hallowed by Christian men for two reasons; because upon that day God made the World; and upon that day, *Christ* shewed himselfe after his Resurrection. When men leave the *Viam lacte-*
am of the Scriptures, no wonder if they wander up and downe in uncertainties. Pretious Master *Shepherd*, *Thes. Sabbath. part 2.* complains, that of all practicall Points, he found this most full of knots and difficulties. *Bellar-*
mine and the *Rhemists*, ascribe it most to Tradition, which they faigne Apostolicall, on which they father all their forgeries. Holy *Calvin* and *Peter Martyr*, gives much power to the Church in constituting one day in seven, as not being tyed to observe one onely, as any one in seven. Others there are, that give it full Apostolicall Institution, not seeing so clearely into custome, (bred up, and nourished in their Consciences, an infirmitie incident to all of us, as is too evident in some Brethren in *Scotland*, whom yet we dare not but account highly of in the Lord) not so considerately, and impartially examining the Scriptures, to which their judgments should bow, which they have with too much facility prostrated to Schoolemen and later Writers. For what Apostle, or Evangelist

~~ever~~ made the fourth Commandement, or the seventh day, which was before the Law, to be partly Morall, partly Ceremoniall; or can any such distinction, or any thing that beares any tendency to make it Ceremoniall, be found in all their Writings? Or where was the *Dominica* once mentioned in the *Acts* of the Apostles, or Records of Writers most ancient? unlesse those who are suspected justly, and into which many things have been foisted by the *Roman* Clergy, who have so bemudded the very Fountains of purer Antiquity, that little cleare, or sincere, doth runne downe unto us; onely the holy Scriptures, Gods own Records (of Love and Mercy in the Covenant of Grace made with *Christ* for us) he hath taken care to preserve undefloured, untouched from the violation of men. These onely we must sticke and submit to, therein God hath sufficiently instructed us what will please him in his own Worship, without being beholden to mans invention to modell new things, or raking in the puddle of humane Writers; and in all points of difference whatsoever, we must keep men punctually to the Scriptures, and question what authority they can shew us from thence. If he in-
joynes

joynes a day of Rest, its presumption in the best of men to make holy another, (as a constant seventh day ; but dayes of publique Thanksgivings, Humiliations, should be kept as *Sabbaths* to the Lord) unlesse Apostles had received it from *Christ* to deliver to us. It were to be wished that the names of *Baalim*, *Hosea* 2. 17. were taken out of the mouth of this Nation, to be remembered no more, and we and our children, taught a purer language. We may stand upon the least punctilio in Religion, so the maine (tenderesse and Love to Saints) be respected. The language of *Babylon* doth not become the children of *Jerusalem*. Its unquestionably best, to name dayes as God doth ; the first day, the second day, the third day, the fift day, the seventh day. And so first Moneth, fourth Moneth, seventh Moneth, eleventh Moneth, twelfth Moneth ; and not after the manner of the Heathen, (they Worshipped the Planets as Gods, and honoured them with the naming their dayes by them, and doing speciall worship to them upon those dayes, imagining each of them to play the god his day about) *Dies Martis*, *Dies Lunae*, *Dies Jovis*, *Dies Veneris*. Monday, Sunday, Thursday, Saterdag, &c. January, February,

February, June, July, August, &c.) or of the superstitious Papists, Christmasse, Candlemasse, Martinmasse, Allallowmasse, Lent, Pace, and I know not what other fopperies, the prophane observation whereof, is happily taken away by this Parliament. Other Ordinances there are, wholly almost lost, or much defaced by the prevalence of Antichrist, (and as he more fully shall be discovered, so they shall come neerer to the lustre of their first Institutions.) as the holy Kisse, 1 Cor. 16. 20. 2 Cor. 13. 12. which was used by the ancient Christians, either when they met one another, to manifest to the Heathen (enemies of the Christian name) the singular love they bore to their fellow Christians, and that they durst own them in the face of enemies; or it may be in publique, either before or after Prayer, Love Feasts, Lords Supper, as a token of perfect unity, love, conjugall affection, and singlennesse of heart, free from all prejudice, jealousy and malice. In Tertullians time it was used among Christians, he calls it, *Vinculum pacis, signaculum orationis, & quæ oratio vel communio cum divortio sancti Osculi integra*. So anointing the sicke with holy Oyle, hath a plaine Institution, James 5. 14. which the

the Pope, Saint *Peters* Ape, hath turned into extreme Unction, and a Sacrament. I have heard of some godly, who have known it practised upon some sicke with a blessing, and recovery of the party. *Trapp. Com. Rom. 16. 16.* quotes Mr. *Edwards*, saying, the Independents at *Arnheim* in *Holland*, propounded this Kisse of Love to be practised among them, and annointing with Oyle, and singing Hymnes by one; blaming the holy endeavours of those Saints, to revive those Ordinances in their practise. So Psalmes, Hymnes, spirituall Songs, they were in the Primitive Churches, Gifts of the Spirit; as Prayer and Interpretation were, *1 Cor. 14. 26.* a Psalme is mentioned, as performed onely by one, as Doctrine, Revelation, Interpretation was, there must be edification in it, and so it must be a gift. That they had Translated Psalmes, and one Reading, and than all the rest of the Church to sing, will be somewhat difficult to prove; and that they ought to prove, who would impose any set forme of Psalmes upon others, as an Ordinance of *J. C. Colos. 3. 16.* they should be so richly fraught with the Word of God, it should inhabite in them in such variety of Wisedome, that they should be able to teach

teach and admonish one another every way; yea, so as to be able to translate any word of God into an Hymne, a Psalm, or Spirituall Song, in their hearts first, and than pronounce it, from the power of that inditement. Gifts I say, they were either publicquely exercised, as in that place; or in a more private way of duty, as *Ephes. 5. 19.* (they should be so filled with the Spirit, as to speake all in Psalmes, and Hymnes, and spirituall Songs, (praising straines) not Songs in verse, but such as are the immediate inditeting of the Spirit in the Soule, tuned by *Christ*. And that way of singing Psalmes in the heart, every Saint in some measure hath the skill of,) *James 5. 13.* (as affliction is to ease it selfe by Prayer, so those holy ebullitions of Heavenly spirituall mirth, are to burst out into Psalmes. Psalmes imply an inward frame of prayes in the heart, and a sutable expression in words by way of a gift, to beget the same praying frames in the hearts of others. Hearts of Saints are quires of prayes; full of bublings up, and enditings of Heavenly Modulations, *Psal. 45. 1.* which makes them like little Heavens) but which way soever used, whether in the Church, or alone; spirituall Gifts they were,

not read Psalmes, musically sung, as in the *Romish Church*, or Poetically Translated into Metre, as among us Protestants, invented to supply the defect of that gift of spirituall Songs, as formerly the Liturgie, or Book of Common Prayer was brought in, to supply the defect of a gift of Prayer. Psalmes are spirituall and heavenly rejoycings, conceived in the soule by the holy Ghost, and expressed by speaking, as *Luke* 1. 42. 46. 47. & *cap.* 2. 13. 14. they did not sing in any Poeticall way. Those ancient Psalmes and Hymnes of the O. & N. Testament, were the immediate breathings of raised inspired Soules, filled and transported with the admirings of *Christ*, and rejoycings in him; as of holy *Mary*, *Elizabeth*, *Zacharias*, *Simeon*: so *Paul* and *Silas* being merry, and rejoycing in the Lord with chaines on their heeles, *Acts* 16. 25. they prayed, and sung; as they prayed, so they sung, (by a gift of the Spirit) not set Formes, not Reading, either of the *Lords Prayer*, or *Dauids Psalmes*, that was too much below the gift of the Apostolicall times. Some were wont formerly to say, Is not the *Lords Prayer* better then any of our own making; can any Prayer goe beyond that? We never Reade that
ever

ever *Christ* or the *Apostles* used it ; onely he
 shewes the manner of Prayer, much heart, few
 words. Long Prayers have, for the most part,
 great hypocrisie, especially before others, un-
 lesse the soule be under some strong gales of spi-
 rituall assistance, as oft a Saint will finde he
 cannot give over, he cannot get away from
Christ, he is so well heard ; and when he is gone,
 he longs to be at it again. *Christ* puts words in-
 to our mouthes, to shew, he loves Prayer, and
 will as certainly grant it, as he hath bid us Pray ;
 but bids us not to Pray the very Words. I doe
 not beleve that ever the holy Ghost did Pen
 the Book of *Psalmes*, or *Solomons Song of Songs*,
 or *Christs Prayer*, Mat. 6. besides many other
Songs and *Prayers*, to be set Formes, for than
 we should never use any other *Prayer*, or *Pray-
 ses*, they being absolutely the best, better than
 any man breathing can make ; they are not set
 us as formes, but as Rules, and Coppies for all
 our holy breathings. What edification, admo-
 nition, doth such singing afford, which the read-
 ing of the Text in Scripture (which is an un-
 doubted Ordinance of God) doth not afford
 better and richer. *Mary* and *Elizabeth* edified
 one another by their songs, *Luke* 1. they did not
 sing

sing the same song, neither did ~~they~~ sing together ; they were Songs indited in the heart, from the present sence of mercy. We may make Ordinances to our selves, (as oft we doe spirituall injoyments, forme glorious Images, and Idæes of things in our fancies, and set up apprehensions of *Christ* in our own hearts) and thinke them to be reall. No warrant will be found in the Gospel, for set composed Psalmes, more then for set composed Prayer ; for singing in Meeter, more then for Musicke, which was used in the Temple, and under the Law. The first Song we Reade of, was *Moses*, *Exod.* 15. and that was with Musicke, *ver.* 20. In the Temple there were singers on purpose imployed Night and day, 1 *Chron.* 9. 53, & 15. 16. they had their Instruments also appointed, *ver.* 19. 20. 21. and Robes of fine Linnen, *ver.* 27. 2 *Chron.* 5. 12. 13. Many of these Titles of Psalmes are directed to Masters of Musicke : some Psalmes are Prayers, so *Hab.* 3. 19. That singing was peculiar to the Levites, the very Instruments they played upon, appointed of God. There was a cleare Institution, both for the one and the other, 2 *Chron.* 29. 25. and those singers had civill priviledges, as the Levites had,

Ezra

Esa. 2. 70. & 7. 24. Now grant we did come nearer to the first Institution of singing (though they sang the Text it selfe, we the Poeticall fence, which is not to be judged equall with the Text; so that neither did they sing as we doe, nor we sing as they did) yet unlesse such Muscicall and Poeticall singing were confirmed in the New Testament, by praecept or practise, it could not hold. For what was practised in the Old Testament, not confirmed in the New, (as the *Sabbath* is) is to be accompted Leviticall. Shew any such Muscicall singing, either in the *Church* at *Jerusalem*, or any *Church* Planted by the Apostles, in their dayes, whercin nothing was practized, but what was the exercise of a spirituall gift: If there was Reading, Expounding did follow, (as in *Christs* example, *Luke* 4. 17. to the 23. and in *Pauls*, *Acts* 13. 15. 16.) if a Psalm, it was performed by one, as an admonishing gift, 1 *Cor.* 14. 26. *Col.* 2. 16. True! Muscicall singing is very ancient, though in Ryme not so, (as the *Latine Meeter* in the *Masse-booke* shewes.) In imitation of that Temple-singing, both *Papists* and *Protestants*, used Musicke in their Churches; and it hath cost the pens of Learned men some sweat,

to defend the use of Organs, now exploded. *Augustine* in his Confession, complains, That when his heart was not so holily Tuned, yet his affections were tickled and moved, *Flebam uberimè in Hymnis & Canticis suavè sonantis Ecclesie vocibus vehementer affectus*, the loudnesse of Voyces, varietie of Notes, takes mens affections. The ancient Christians had their *Hymnos Antelucanos*. Antichrist got in very early into the Church with his Liturgie; and they talke of Saint *James* his Liturgie. *Eusebius* speaks of the ancient forme of singing: And *Ignatius* a Disciple of the Apostles, as they tell us, heard Angels singing Hynes to the holy Trinity, which he brought in to the Church at *Antioch*; corrupt customes are soon introduced, and hold long. The Papists alledge for their practise of Singing and Musicke, the singing of Angels and Saints in Heaven, *Luke 2. 13. Rev. 14. 2.* those blessed Spirits that live in the Vision of God, need no Voyces, they sing without sound of words, they are, as we may say, all Tongue, all Sight, all Eares, &c. they have no senses, but what are swallowed up in Glory; they see all in God, and nothing but God; and God is all to them. When *Paul* was a while in
I 2 Paradise,

Paradise, 2 Cor. 12. 3. he heard works unspeakable; he calls them words, because we know things onely by words; they in their natures, words, but *unspeakable*, he could not repeat them, they were too big for his expression; he lost his tongue, when he did but thinke of them: Scripture uses to ascribe Words, Trumpets, Harps, to the blessed Spirits, whereby to signifie their glorious praying, tryumphing state, in which they are in Heaven, or in *Paradise*; and those praising frames that the Saints carry in their bosomes, in the cleare sights and assured hopes of glory, hould the neereſt Analogie with the Hymnes of *Paradise*. It is not the ſinging, but the matter and heart, Divinely mixt together, that makes a Hymne. I know not what Hymnes are, if thoſe be not, Revel. 19. 1. 5. 6. which compared with Rev. 15. 3. will evince that ſinging and ſaying, comes all to one thing. But that there is Song or Muſicke in Heaven, we have no warrant to thinke, if one of theſe Hymnes were but pronounced by thoſe blessed Spirits, (all turned into praises, and full of all varietie of them) it would incomparably exceed all Song and Muſicke whatſoever. In the Kingdome of *Chriſt*,
the

the Saints shall utter praises, that would drown all Muscical Notes, *Revel. 7. 10. 11. 12.* What way of singing soever we maintain, whether the old Cathedrall way, or the late *Geneva* way, (for Psalmes was first Translated into Meeter by learned godly *Beza*, and others; the like by other Protestant Churches; and by us in *England*, and so joyned to the Book of Common Prayer, and are still practised very commonly among some before their Battells, and otherwise ordinarily) it must be proved that that very way of singing, *Modo & Forma*, (*David's Psalmes*, or *Solomons Song*, and those Translated into Meeter, and first Read, and then Sung in Muscical Tunes, and then all singing together) is an Ordinance of the New Testament, commanded and practised by Christ and the Apostles, or it will fall into the number of humane Inventions. As for that Hymne after the Passeover and Supper, *Math. 26. 30.* I understand it to be a Thanksgiving, composed and pronounced by Christ; now rejoycing in Spirit, praising the Father, being gladdened in his heart for the blessed Institution of his Supper, (the remembrance of his love to us) and now having in his soule, the sence of all those

those blessed comforts that all the Saints should enjoy in that Ordinance afterwards ; rejoycing also, that the time of his Death drew neere, when he was to manifest the highest testimony of his love to us in his blood and passion ; in which Cup also, he had the fence of al the sorrows and bitterneesses that ever any Saint was to tast of, and sweetned them. If it were a Psalm of *Dauids* (as some conjecture that it was, the 105 Psalm, which the *Jewes* call the *Great Hymne*, and was wont to be sung by them at the *Passover*) than it was onely an Appendix of the *Jewish Passover* ; for *Paul* delivering the whole intire Institution of the Supper, in as ample manner as he received it of the Lord, 1 Cor. 11, 23. he doth not so much as mention the *Hymne*, but leaves it quite out. I mightily transgresse my intended brevtiy. This I freely professe, I am not scandalized at those that see this manner of singing, an Ordinance of the New Testament, though I cannot ; neither ought it to make the least breach in Love or Communion. There is a time comming of the powring out of the Spirit in way of eminency upon all Flesh, both *Jew* and *Gentile*, *Acts* 2. 16. which though it was in part fulfilled in the day of *Pentacost*,

cross, yet much remains to be made good to us in the latter times; and we may pleade it as *Christ's* promise; all Ordinances and Gifts will be restored neerer the first Apostolicall times, before the end of the slaying of the Witnesses, and before the comming of *Christ*, when Ordinances shall cease; untill than, we are in all things to give heed unto the blessed Scriptures of the Old and New Testament, as a sure word of Prophecie, 2 *Pet.* 1. 19. which contains the whole minde of *Christ*, and are left as his blessed Legacy in common to all the Saints, in which they have equall right and interest, which they are to reade, search, study, and apply, to their own and others comfort, instruction, and edification, 1 *Cor.* 14. 26. 31.

CHAP. 6.

TO Gods holy Institution, the *Jews* added many superstitions, and irregular observations of their own, which God never enjoined, and to which *Christ* opposes that in *Marke* 2. 27. *The Sabbath was made for Man, for Mans good, and his holy refreshment and reposall, not Man for the Sabbath;* to observe it in such a carnall

nall and ridged way as you doe. Their *Jewish*
 Doctors say, That danger of life, and works of
 necessity, did discharge the *Sabbath*; but they
 were so severe in the point of their *Sabbath*, that
 they tax Christ as not being from God, because
 he kept not the *Sabbath*; they are scandalized
 at his most innocent and holy actions; they præ-
 ferr their *Sabbath* before Christ. So dangerous
 is it to set up any Ordinance higher than we
 should, raising it above its due place, *John* 9. 16.
 They censure Christ, the Lord of the *Sabbath*,
 and his Disciples, for but *plucking* the eares of
 Corne on the *Sabbath day*, when they were hun-
 gry, *Math.* 12. 1. which Christ maintaines by
Dauids example, was lawfull, as a worke of
 necessity to be done, and taxes their great ig-
 norance in such rash confuring, *ver.* 7. If, saith
 he, you had known what this meaneth, I will have
 mercy and not sacrifice, you would not have con-
 demned the guiltlesse. In cases of necessity, God
 doth dispence with his own Ordinances. With
 the same ignorance and malice, they labour to
 accuse him, in the 10. *verse*, for *healing* on the
Sabbath day, which was a worke of Charity, and
 so necessary to be done; and proves it from their
 ordinary practise, *That in case a Sheep fall into a*

pit on the Sabbath day, they will lift it out, though
 some later Jews, have more abounded in super-
 stition, even to selfe-destruction. *Purchas Pilg.*
fol. 104. tells of a Jew, that at *Temkesbury*
Anno 1220. fell into a privie on the Sabbath,
 from whence his superstition would not let him
 be taken out that day; and the Christians cru-
 eltie, constrained him to bide in the next day,
 their Sabbath, where he miserably perished. We
 reade of one Citie of theirs, *1 Maccab. 37. 38.*
39. 40. 41. against which the enemy came, and
 they would not so much as resist, or make any
 lawfull defence on the Sabbath day; so it was
 taken, and many hundreds put to the Sword.
 And *Purchas Pilg. fol. 447.* relates a strange
 story of this credulous and superstitious people,
 That upon the report of one Jew, that said he
 had seen the Sabbaticall River; thousands of
 them, (very rich and wealthy men) left their
 dwellings, and journied thither, thinking their
 Messias would appeare to them there; but in
 the way, they were all miserably wasted, pill-
 aged, and consumed by the Turke, and other
Bashaws, and never came to that River: which
 is a meer Poëticall Fiction, as the France Poët
 describes it,

DuBar-
tas, trois
jour.

He ! pourroy je oublier q'un Palestien Ruissant
Tarit, Religieux, chaque Sabbat son eau, &c.

Religious River, that the Sabbath keeps,
Her six dayes streams, than rest from th'Ocean
(deeps.

Yet one is bold to alledge the ceasing of the
Sabbaticall streame, as an Argument for the
abrogation of the *Jewish Sabbath*. Much given
to prajudice, Idolatry, persecution, (which com-
monly goe together) were this people of the
Jewes, seldome God had them long in any good
moode, but they were apt ever and anon, to be
making Golden Calves, running into worships
of their own making, and mixing tradition of
Elders, with Gods commands, not being satis-
fied with Gods holy and blessed prescriptions,
wherein they ought to have rested. The Apo-
stle, 1 Thes. 2. 15. 16. describes them fully;
*They killed the Lord Jesus, and their own Pro-
phets, have persecuted us, please not God, and are
contrary to all men, and wrath is come upon them
to the uttermost. Augustine in his time, blames
them much for their idle superstitious way in
keeping their Sabbath. In titulum Psal. 91. Ecce,*
saith he, & hodiernus dies Sabbathi est, hunc in
presenti

præfenti tempore otio quodam corporaliter languido, & fluxo, & luxurioso celebrant Judæi, vacant enim ad nugas, & cum Deus præceperet observari Sabbatum, illi in his quæ Deus prohibet excercant Sabbatum. Vacatio nostra à malis operibus, vacatio illorum à bonis. Nobis Sabbatum indicit Deus. Quare? Prius ubi sit videte, intus est in Corde nostrum Sabbatum. Multi vacant membris, & tumultuantur conscientiâ : a good saying of that worthy Father ; This day, saith he, is the Sabbath day ; and this day the Jewes also celebrate at this present, but in an idle, luxurious kind of rest ; they keep their Sabbath onely in trifling away their time ; spend it in things which God forbids, and rest from good workes, which God commands : Our Sabbath is within in our hearts ; tranquillitie of Conscience is our Sabbath. It seems in *Augustines* time, the Jewish, and the Christian Sabbath were both upon the same day ; but the Jewes by their superstitious, and loose observation, lose all the sweetness and comfort of Gods day, burying all the life and spirit of it in their grosse and literall interpretations, not minding it as a day of holy rest, ordained chiefly for spirituall and heavenly repofals, and exercises, of prayfings, ad-

mirings of God, holy rejoycings and feasting,
 (the *Jewes*, the old *Romans*, the *Scots* fast, con-
 trary to the nature of a Sabbath) and calling
 the poore to Feast, Almes, Instructing, Catc-
 chising our Families, Wives, Children, Servants
 in the things of God, helping one another to
 remember what was taught, reasoning and con-
 ferring together about the concernments of our
 soules, visiting the sick, &c. Oh that we would
 all more mind holinesse in our relations and
 Callings; therein we honour *Christ* most visibly
 in the world, and hould out most of the glory
 of Religion, in expressing faithfulnessse, tender-
 nesse, forbearance, heavenly mindednesse, meek-
 nesse, &c. in our Families, and dayly conversings
 among men. This then is not to reduce us back
 to *Judaisme*, but to the practise of an Instituti-
 on the first and most ancient; then we *Judaise*
 when we rest in the bare letter of the Law as
 the *Jewes* did, which *Christ* reproves, *Math.* 5.
 20. 21. we are bound to the letter of the se-
 cond, third, fourth, ninth, tenth Commande-
 ment, as much as ever the *Jews* were: but we
 must goe further, and turne the Letter into the
 Spirit. This the *Church of England*, Article 17.
 doth assert, saying, No Christian man whatso-
 ever

ever is free from the obedience of the ten Com-
 mandements, which are called Morall: By the
 Law Morall we understand all the ten Com-
 mandements taken in their full extent, and so
 the fourth Commandment as well as any other;
 we play the Christians, not by destroying the
 Letter, but by fulfilling the Letter in the Spi-
 rit. There is a double Antichrist which we are
 to be aware of, a Litterall Antichrist that would
 destroy the Spirit; and a Spirituall Antichrist
 that would destroy the letter of the Scriptures;
 the Spirit is wrapt up in the Letter, and the
 Letter must be resolved into the Spirit, and we
 must not seperate between the Word and the
 Spirit. *Jewish Sabbath* sounds harsh; but it hath
 been the constant subtilty of the Serpent, to
 disguise Truths with names. The Jewes had
 great Priviledges; Salvation is of the Jewes,
John 4. 22. the giving of the Law, the Pro-
 mises; to them were committed the Oracles of
 God; of them came *Christ*, according to the
 Flesh, *Rom.* 3. 2. & 9. 4. 5. how ever blind-
 nesse is happened to them, untill the fulnesse of
 the Gentiles be come in; yet their comming in
 shall be the glory and riches of the Gentiles,
Rom. 11. 12. 25. they are a people of great
 promises

Promises, and great Priviledges ; it may be the Lord may one day inquire and take notice what usage they have had among the Nations. Nor can this practise of the *Sab ath* be righteously taxed, to have any affinity with loofe, unfound opinions ; as of the Libertines, who say, That God is the Author of sinne simply, and intrinsically the sinner ; and that they may commit any sinne, and need not to be humbled or troubled for it. Many subtle disputes there are among the Schoolemen, about Gods conditionall will, and his absolute will, and his permission, and his will. Can we span the Heavens ? or can the Nutshell containe the Ocean ? no more can our shallownesse comprehend of an infinite God, who is *Unus actus simplicissimus*. All descriptions doe but darken him, besides what he speaks of himselfe, that blessed Three, Father, Sonne, and holy Spirit, incomprehensible, in glory and grace coequall. That of *Paul* is enough to silence all the disputes of men, *Rom. 9. 17. 18. 19. 20. 21. 22. 23.* True, he holily wills, and wisely orders all the acts of the creature (as the Potter doth the Clay to make what he will of it) to his own glory, in the vessels of mercy, and the vessels of wrath, fo

so made and prepared for those ends and purposes, but twice cursed spirits, that from any consideration of Gods blessed providence, predestination desperately take liberty to sinne, or to extenuate sinne; we must onely looke to Gods revealed will and word, and that tells us what we are to thinke of sinne, and shewes us how every act of sinne, (especially in Saints) is against the heart of God, his holy nature, and his holy Law; grace is solely Gods worke in us, which we are to prayse him for, affliction is Gods will upon us, which we are to blesse him for; sinne is our will naturally, which we are to hate, to mourne for, to repent dayly in the sence of the pardon of it; its properly, I say, the creatures own worke, however God uses it as he did the malice of Judas, and the Devill, for high and glorious ends, *John 13. 27. Math. 4. 1.* As little a kinne is it to those other opinions of free will, falling away from grace, universall redemption, being above Ordinances, which takes so many, who erre, not knowing the Scriptures, and the power of the Death and Resurrection of Christ in their own hearts. *But this contradicts the Government and Law.* Ans. No command or way of Christ can be charged to

to breed any inconvenience, or disturbance, to the government and peace of any Nation : Unto Heathen persecuting States and Princes we owe subjection, *Rom. 13. 5.* also Tribute, Customs, Feare, Honour, *ver. 6. 7.* but nothing of our Consciences in matter of worship ; they owe us Protection, and we must pay our debt of subjection, though they should deny theirs, and that even for *Conscience sake*, so the Apostle : but God hath raised us up in this Island, a godly supream Magistracy, (God now having decided by the Sword the controversie, and declared to whom the legislative power of these Nations doth belong, which did alwayes reside in the peoples delegates) a government, that is the mirror of the world for mercies, a standing monument of Gods power and protection, that countenances godlinesse, (a favour the Church hath enjoyed but very rarely, let us use this calme season well : we are apt to grow carnall wanton, effeminate, worldly, under liberty, *Constantini favor, venenum Ecclesiae*) and in the face of the world and all dangers, have declared for all the Churches of Christ, and their liberties : witnesse that memorable Declaration, 4. Martii, die Sabbathi, 1647. (concerning the

the Scotch Papers, who would have forced upon us by a Covenant, principles of persecution) since that time, how hath God witnessed for them in so admirable and uninterrupted a stream of successes and Victories? would they have complied with the Spirit of those Papers (Jurisdiction over Consciences) they had not been exposed to conflict with so many bloody tryalls; but they durst not meddle with that flower in Christs Crown, Power over Consciences. Christs Government stands no need of Cæsars Sword, and never fought to it to defend it against Hereticks, &c. How fatall it hath been to States to make Acts about Religion, all Hystories can witnesse, and England in an History of Blood. How short lived was the Covenant, which proved a Childe of contention, contrary to the intention of the first contrivers, who were very godly and wise men: If God had not in his Wisedome otherwise ordered it, and taken the crafty in their own snare, it might have proved as bad as Circumcision to the Shechemites, Gen. 34. 22. 23. 24. 25. 26. Their Christian moderation and tenderneffe, witnessed in their unparallel'd clemency towards, and forbearing of prejudiced dissenting Brethren, (especially those

*Non abest,
sed provocat
violentia.*

~~these~~ of Scotland, with more bitterness and
 harshness inveighing, than becomes Ministers of
 the Gospel, which teaches subjection to Pow-
 ers) is presidentiall to all Common-wealthes.
 We have onely to blesse God for them, and the
 many miraculous deliverances they have had
 from Plots and Conspiracies hatched at home
 and abroad, in all Nations round about, during
 their sitting, and to mourne for their infirmi-
 ties, which will accompany all Governments,
 till Christ come; between which, and all other
 Governments of men, that ever were, or shall
 be, there will be found a vast and eminent diffe-
 rence. But this will encourage others to prophane-
 nesse, and so we shall have no Sabbath. *Answer.*
 Men godly and consciencious, dare not act per-
 verly, or profanely. And though the Civill
 Magistrate hath no power to force Religious
 Practices upon Consciences; yet he may, and
 ought to restraine men from practising against
 the light of their Consciences, in such open acts
 of prophanesse, as are every where committed,
 and which godly hearts mourne for. If mens
 Consciences tell them its Gods day, let them
 keep it as a day to the Lord, not in idle walk-
 ing or Alehouse-hauntings. He that pretends
 Conscience

Conscience, (which is guided either by the light of Nature, or Scripture) in acts of grosse unnaturall wickednesses, as Swearing, Cursings, Oppression, Defaming, Duells, Adultery, Drunkenness, Disobedience, Idleness, Promise-breakings, Lying, Couzening, Perjury, Stealing, Murther, Rebellion, &c. he deserves the sharpest blow of the Magistrates Sword, which must be a terror to evill works, *Rom. 13. 3. 4.* We are to blesse God for such, having formerly had those who did terrifie good works. It hath been the honour of the English Christians, that they have been the strictest observers of *Sabbaths*; and I am perswaded, the Kings Booke for sports, and recreations on Sundayes, pressed upon godly Ministers to reade, (and did occasion the silencing of many) contrary to their Consciences, did hasten the ruine of that Family. I should subscribe to that of *Augustine*, in *Psal. 92.* *Melius est arare, quam saltare Die Sabbati*: It is better to Plow, than to Play, or Pott on the Sabbath dayes. But then we shall keep two Sabbaths. *Answ.* Paul would at one time comply for reasons of Brotherly love, *Acts 16. 1. & 3. 1. 26.* at another time he would not suffer it in *Peter*, *Gal. 2. 11. 12. 13. 14.* Daniel would be obstinate

distinct in the profession of his Conscience in
 ease of Persecution, *Dan. 6. 10.* Its certain,
 nothing in Religion is indifferent, the least
 punctilio deserves to be maintained with the
 bloodiest Martyrdome. That may be lawfull to
 me, which may not be expedient, with respect
 to others. For feare of Persecution, we may
 not abate the least Ace of a practise; edifying
 opportunities, we may and should take hold of
 any day: In this case, grudge not God a little
 more time; its time gained. *Many Judgements*
have befallen men on that day. Ans. As many on
 other dayes, if they had been as well observed.
The Saints have had many refreshments in those
dayes. Ans. So they have upon other dayes also.
 Our enjoyments are no Arguments to prove
 Ordinances, Scripture must doe that. A Word
 of Scripture is better than the Voice of an
 Angel, or the highest experiences of Saints: ma-
 ny in the Book of Common Prayer, and other
 corrupted administrations of Ordinances, had
 spirituall refreshments. In darke times, *Christ*
 will beare with much in the people, as he did
 with the Apostles before his Resurrection, which
 he would not afterwards, *Luke 24. 25.* God
 would have us now to know his mind in every
 point

point of ~~Worship~~ more perfectly, not to be led
by Custom or Tradition, as formerly, Antichrist
did at first spring out of these, and mens cred-
ulity of those they had given up the guidance
of their Consciences unto. But how shall we
walke towards other Brethren that differ from us
in judgement, or practise, in this or any other point.
Ans. Not bitterly, or with harshnesse opposing
or as Masters of other mens Consciences, or as
if we had some Patent for Infallibility, im-
posing our judgements upon them, (Rom. 14. the
whole Chapter layes down Rules) if they aske
any thing, with meeknesse and humility to shew
our judgements; yet so, as we may be mistaken,
and as rather desiring to learne of them, at
other times forbearing discourses about contri-
versall points, being rather willing to conferre
in Fundamentall and edifying Truths, as Christ
with *Nichodemus* about Regeneration, Conver-
tion, Humiliation the first and maine worke of
the soule, to see that that be layd right, *John*
3. 3. or as Christ with the Woman of *Samarita*,
about our ignorance of Christ, our need of
Christ, as water of life; Christs willingnesse to
give himselfe to us, as he would doe water, the
most ordinary thing, *John* 4. 10. afterwards
Christ

(88)

~~Christ~~ instructs her in point of ~~worship~~, ~~ver.~~ 22. 23. 24. its preposterous for men to be zealous about Baptisme, Church-order, &c. before they have a through worke of grace upon their hearts, a sure and sound foundation layd in glory within. First see the heart be Baptized in the blood of *Christ*, first get a true heart in the full assurance of Faith, sprinkled from an evill Conscience; then bring the body to be washed in pure Water, the whole body, not a part, washed not sprinkled, *Heb.* 10. 22. see first *Christ* the great Fundamentall Ordinance, the *Alpha* of all Ordinances, and the spirit the earnest of our Inheritance, the first Fundamentall grace, be first in the soule, else we are but intruders upon Ordinances. It will put all our graces much to it, to deale with prejudiced Saints, that differ from us in judgement and practise, its hard to know how to converse with such, it will require much selfe-deniall, and moderation; *Paul* and *Barnabas*, parted upon a lesser account, *Acts* 15. 39. We know not what mines of Gunpowder lye in the hearts of the best, when we come to be touched and crossed; there will be great aptnesse in such cases, to entertaine jealousies, prejudices, slights, *Rom.* 14. 3. thinke others
that



that differ, may have more consolation. Be
there for their Graces, not their opinions. Op-
inion will not sanctifie. Of all sorts of opini-
ons, what desperate wretches? All opinions
must yet shake, and grace only will stand in
the day of Christ. Be humbled as much for
prejudices, as grosser corruptions, they are
breaches of the Commandement of love, and
grievings of the Spirit, by which we are sealed;
goe to Christ upon the first risings of them, to
subdue them; the more subject to such evils,
be the more watchfull, the more in Prayer; if
offence be given, give the first satisfaction; he is
the strongest Christian, that can soonest yeild,
that can see most grace and least infirmity in
another; make a little grace much, much infir-
mity little. Sweet Christian condescensions be-
get and nourish Love. Remember how Christ
beates with us, crooked peeces; Interpret all in
Love, and let that love be ingenuous, and of a
Gospel-stampe, the same with Christ, not coun-
terset with sweetnesse of nature, cunning, or
prudentiall considerations; take heed of whis-
pering, reporting; beleeve nothing that may
foment jealousie; recompence failings, with
loving carriages and visits; blasse God for any
grace.

grace, be humbled for any infirmity you see in
another, as if it were thine owne; reprove
faithfully, and tenderly, as sensible of thy own
failings; by grace thou stands, pitty and restore
the fallen; Pray much in secret for others; re-
present one Saint sweetly to another; avoyd all
reflections, inveighings; get new influences of
Love from Christ dayly, trust not to any grace
received to act thus. Finally, according to the
Apostles Canon, *Let all things be done in Char-
ity*, 1 Cor. 16. 14. he confutes a great error with
strong arguments only, 1 Cor. 15. 12. the prescrip-
tions are common, but the practise not so. How
sad to see the divisions of Saints, (Printing out
anothers infirmities, in stead of discovering
Truth, which we should looke upon onely in
the light of the Scripture, without other re-
flections) so many pieces up and downe? One
An Anatomy of Presbytery. Another, *An Ana-
tomy of Independency*. Another, *An Anatomy of
Anabaptisme*. Names, that men have forged, to
signifie men that depend upon no Government,
men twice Baptized, which these doe not own.
It were a good step to Love, to lay downe all
Names of distinction, and to own whatsoever
is good in all those wayes. He is too great in his

owne opinion, that can comply with no Saints, but those of his own, and would tye all to his own, as if it were *Josephs* Sheafe, to which all other Sheaves must doe obeysance. We know the story of the Tyrant, that could make all men of one length, either by beheading, or racking. Thinke not, all beyond us, to be possessed with a spirit of humour, and Hæresie, &c. it may be Truth; *Rom. 14. 4.* The *Jews* were the most rigide in their Religion, so stiffe for their *Moses*, for uniformity, they could not beare *Christ*, the Lord of glory, will not goe beyond *Moses*, would kill *Christ* as a discenter from them in judgement and practise, *John 5. 16. 18.* Set up Love, as the maine point, let it carry the chiefeest stroake in Conscience; the Scripture makes it the chiefeest grace, *1 Cor. 13. 13.* Yea, God is Love, *1 John 4. 8.* Let not opinion get above Love, in which most of the spirit of the Gospel lies, *Gal. 5. 22. 23.* Selfe-love, and selfesteeme, beget prejudice, all contrary to Love, which cannot dwell but in a heart emptied much of selfe. The Gospel doth not countenance surlinesse towards (suppose) opposers; but commands, with meekenesse to instruct such as oppose, *2 Tim. 2. 25.* I speake bewailing my
M own

heart. To conclude this, since the Scriptures hold out but one Sabbath of holy rest, from six dayes labours, and that onely a seventh day Sabbath, (*Exod. 20. 10.* which God himselfe kept, whose resting that day is made the special ground & reason of the command of sanctifying and keeping the seventh day, *ver. 11.*) and that a first Day-Sabbath is generally owned, and pleaded for, as the living Child; let the Word of God (like *Solomons Sword*, *1 Kings 3. 24.*) decide the controverſie in thy Conscience; onely doe all things in Faith, *Rom. 14. 23.* and without judging others, *ver. 13.* not pleasing our selves, but our neighbour, to Edification, *chap. 15. 1. 2.* even as Christ, *ver. 3.*

C H A P. 7.

WE have infinite reason to prize and praise this, and all holy Institutions of God, and of Christ, they are all very honourable, no lesse then such as God and Christ hath practised: God Institutes the seventh day, and practised it first himselfe, *Gen. 2.* propounds himselfe a pattern to us, *Heb. 4. 10.* Christ also Institutes Baptisme, Supper, Preaching, (he was the first Gospel-Preacher, *Heb. 2. 3.*) Prayer, Conference,

Conference, and opening Scripture, Almes; and he practises every one of them himselfe, (in his own Person, and nothing but that among the Saints again can dissolve them) yea, some of them, after his Resurrection, *Luke 24. 15. 27. 38. Acts 1. 3. John 21. 12. 13.* and shall we think our selves to be above all Ordinances? tremble at such thoughts, and learne obedience from such high Patterns: We cannot be too good for Ordinances, under our highest attainments, on this side of Heaven. *Paul* saw the Person of *Christ*, yet Baptized immediately by *Ananias* a Disciple, *Acts 9. 10.* What God in his owne Person hath done before us, we may well doe, since he hath given us no worse worke to doe, than what he himselfe hath done when he was upon Earth, (and would doe againe) and shall the Disciple be better or wiser then the Master? *Christ* may say to us, as *Abimelech* to the People, *Judg. 9. 48.* What you see me (the Captaine of your salvation) doe, doe ye likewise: they who are above Ordinances, must be above *Christ*. What higher Patterne? what stronger Argument can we have, than the example of God himselfe? We may say in this case, as they, *Luke 22. 41.* What need we any further witnesse, we

have heard it of his own mouth; and soon it is
 his own example; consider with what willingness
 should we pay this holy Tribute of Time to the
 Lord; it is no ridged exaction to diminish any
 part of the sweetnesse and comfort of our time,
 no tyrannicall Imposition layd upon time; but
 the first fruits of Eternity, a giving us in hand
 some part of Heaven. God would have us
 aforehand, to inure our selves to an Heavenly
 state, and to know what our works shall be there
 where we shall have no more to doe with any
 thing of this world; God respected all toge-
 ther our good in it, the *Sabbath* was made for
 man; the very first Creation of it, was with in-
 tent to mans good and benefit, to be a day of
 soule-sequestration from all converse below,
 and of being devoted to communion with God,
 and delightings in him. As *Christ* the great Or-
 dinance was made on purpose for mans salvati-
 on; so all other lesser Ordinances were made for
 man also; in all of them, God eyed more (in
 some sence) our comfort, assurance, satisfaction,
 sanctification, than his own glory, (we are all
 the gainers) for what addition, can be made to
 Gods infinite glory, by our best services, (which
 are but *splendida peccata*, in which is so much
 glistering

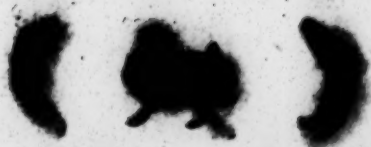
~~glistening troffe~~) then best, when we see and see
est in our owne eyes, which deceive us, with
greatning our own imagined excellencies? That
may be very Hell, which appears Heaven in our
own and others eyes. There is a glorious Devil
haunts our Duties; which onely the humble
watchfull Christian, can discover in his severall
transfigurations. Consider againe, what a spiri-
tuall obligation lyes upon us from this confide-
ration, that God will take to himselfe a seventh
part of our whole life to be consecrated to his
service, as if he took pleasure in our worthlesse
performances, the acceptation whereof, is one
of the great miracles of his glorious unspeake-
able Love: hereby we are bound to give God all
our time, as his due, we owe it him all, and yet
how little a share doe we put him off with, who
gets lesse of our time, then God? all is too lit-
tle for the world, for sinne, for pleasure; any
little, we think enough for God; time is a more
sacred thing, then the most think; its most pre-
cious, and least esteemed; few know what it
means, till they come upon a Death-bed, and
then they would give a thousand worlds for a
little of that time they lavished and squandered
away in sinne and vanity: men onely trifle in
serious

*Ex hoc mo-
do at o pender
eternitas.*

(94)

serious things, and are serious in things. Give
to Caesar the things that are Caesars, and to God the
things that are Gods; time is Gods due, yea, the
creame and flowre of our time, our youth, the
the prime and strength of our dayes, *Eccle. 12.*
it all belongs to God, and its Sacriledge to be
flow it upon any, but him; to waste it in sinfull
carnall pleasures, which all end in sorrow and
anxiety of soule, and turn into gall and worm-
wood, imbittering all thoughts of God, whom it
should be sweet to us alwayes to thinke of. How
many young men, and others, (tempting each
other to sin) sport and idle away their time, and
think it tedious & slow, which hath the swiftest
motion of any thing in the world, a moment
of which cannot be recalled? O the wofull out-
cryes upon Death-beds of the neglect of time,
the vain expence of time! Those men commonly
are not weary so much of any time, as of that
which God hath more especially marked for his
service; How weary would such be of Heaven!
Their misery is, they cannot cease from sinne;
2 Pet. 2. 14. they have no *Sabbath* within in
their hearts, and so they cannot tell how to
spend a *Sabbath*: Most are ready to be snatched
out of the world by death, before ever they
consider

*Impius Sab-
bathum ha-
bere non po-
test. Aug.*



consider, understand for what end they were made
to the world, which was to be happy in enjoy-
ing communion with God, depending on him,
dying wholly to him, as having no jurisdiction
of themselves, or being their own, but his ope-
ly. Every Creature we see lives and eyes to us,
we to the first uncreated being, God himselfe.
Mans great end is taught in his first Creation,
immediately after which, the Sabbath was in-
stituted, as if he were not made to stay here,
but onely to step out of this world to rest and
eternity; our chiefest Interest lies in another
world. The Sabbath was ordained for a more
speciall day of speaking with God in the Mount,
and that we might carry in our faces all the
Week after the shinings of those blessed fel-
lowships and converies with God: Observe
what Sabbath-dayes frames of spirits we have,
the same commonly runs through all our im-
ployments and duties all the Week after. God
would have us to make his Sabbaths to be dayes
of delight, *Iſay* 58. 13. he cannot endure we
should thinke them burthens, that crosses the
end of their Institution. Religion consists most
in holy joy and delights; So *David*, he rejoy-
ced more in Gods Word and Commandments,
than

*Sic vos non
vobis melles
pectus apes*

(1)
than souldiers use to doe in the richest spoyle
of their enemies, P^{sal.} 119. 162. He danced
before the Arke, 2 Sam. 6. 14. with all the
might of his joy. Let every day finde us with
a Sabbath-dayes spirit, turning all things (Meat,
Drinke, Cloathes, &c.) into Ordinances, of
seeing, and tasting, and enjoying Gods love.
We should get extraordinary Heavenly frames
upon the seventh day, and those should be ordi-
nary and common with us all the six dayes after.
We should keep fresh and alive every Divine
touch we have had upon our hearts, by Faith,
Prayer, Meditation of the Promises, and not lose
in our employments any thing of our Heavenly
gettings. There should be little difference be-
tween Sabbath and Weeke-dayes, in regard of
the frames of our hearts. We should enjoy a
dayly Baptisme, Supper, Sabbath, dayly have
our hearts dipped in the blood of Christ, dayly
feast upon the love and fulnesse of Christ, dayly
Sabbathize and delight in God, as our onely
rest and center. The Gospel requires of us a
constant frame of Heavenliness, as if we were
already come to the spirits of just men, made
perfect to the Heavenly Jerusalem, Heb. 12. 23.
Alas ! sometimes how cleere every thought of
Christ

Christ takes, melts, breakes the heart: why is it not alwayes so? We are called the Temples of the Lord, 2 *Cor.* 6. 16. in the Temple there were Prayes, Halluja's, Musicall Instruments; (it was the place of all Ordinances) continuall singings, 1 *Chron.* 9. 23. typicall of our spirituall frames. To sanctifie a *Sabbath*, is to rest and delight in God, as he delighted in *Christ*, and in us from all Eternity, rejoycing over us, even as a Bridegroome over the Bride, which is the highest joy, *Isay* 62. 5. resting in his Love, joying over us with singing, *Zeph.* 3. 17. Our Coppy is set us, *Heb.* 4. 10. to rest as God rested, and as *Christ* rested; God rejoyceth in all his works, *Psal* 104. 31. he saw every thing that he had made, and behold it was very good, *Gen.* 1. 31. so should we rejoyce in all his works and dealings with us, seeing all good; praying him in every dispensation, as holy *Job*, *Chap.* 1. 21. accounting all to come from his infinite Love, for all things are good that come from him, even those things which we call evill. So it is a *Sabbath* dayes worke to overlooke all Gods works of Creation and Providence, and triumph in them, *Psal.* 92. 4. Looke above head and view all on each hand; What a glori-

the Firmament ~~What~~ what a pleasant Earth! Think what a mighty glorious God, that hath made all these with a Word of his Mouth. Let Sun, Moone, Starrs, Trees, Mountains, Rivers, &c. be as so many plain Sermons of God. How can one look upon these, and not heare them Preaching some Attribute of an infinite God. One saying, Behold a good God, God in me. Another, Behold a wise and powerfull God in me. Another, Behold a living God in me. Another, A full God, an unchangeable God, a free God in me, &c. what a mighty rich God that maintains all these Creatures in their severall beings? what a gracious forbearing God that upholds the World, notwithstanding all the sinnes daily committed against him in it? Its an injury done to the Creature, to see it, and looke upon it, and not see God in it. Thou lovest the good and comfort of that Creature, that thou doth not behold the Art and Hand of the Maker in. So Meditate upon all Gods works, as to raise Meditation to a breaking out into an holy Triumpling in God and his Works, from a sight and sence of our Interest, Propriety in him, as to be able to say, *All these are Gods, and that God is mine,* 1 Cor. 3. 21. 22. 23. So likewise we are

to consider his wonderfull works of Providence over all the World, his admirable wise ordering of all things in reference to his Church and People: we should look to fill our hearts with holy wonderings, rejoycing at his great workes up and down the World, especially among us of this Nation (an Island of miracles, and mercies, the like not in the World againe) with whom he hath dealt in such an extraordinary way, no such glorious footsteps of his Power and Justice to be found any where else. What wonderfull appearings for us against our Enemies, in such a heape of Victories, (both by Land, and now lately by Sea, most remarkeable, therein giving us new earnestts of continued protections) to the amazement of all the Nations about us? We should not lose a thread of any Providence, but gather them all together, and make Triumphs of them, and compose Songs to teach our Children. This we are taught in the 92. Psalme, ver. 4. 5. a Psalme Penned on purpose for the Sabbath day, which consists of praises of Gods kindnesse, faithfulnessse in his different dealings in this World with the godly, and wicked, in such admirable straines of Providence, (and we of this Generation have seen as

glorious as ever any did, all Nations combining, quarrelling against England, (the greatest part of it against it selfe) yet preserved) that we may sing with the Church Psal. 124. Psal. 118. 10. Great reason we have yet further to trust God. Oh that those *blacke markes* may never be found on us or ours, They soone forgot his workes, Psal. 106. 13. forgot God their Saviour, ver. 21. Learned the workes of the Heathen, ver. 35. Were defiled with their own works, ver. 39. Envied Moses and Aaron, the Saint of the Lord, ver. 16. which provoked God to give them into the hand of those that hated them, ver. 41. But he remembered his Covenant, ver. 45. There is the ground of all his dealings with us. God looks upon Christ, sees in him infinite reason (in us he can see none) of doing all he doth. Eye Gods great beginnings among us of this Island; eye him in all his glorious motions, and stately Marchings through the Nations, and his high contestings with the Princely Families of the Earth, one after another, who have drunke of the Cup of Fornication and Persecution with the Whore, Rev. 17. 4. drunke with the blood of Saints and Martyrs of Jesus. It would be a peece of Heaven to live to see the
 the

the great power of *Christ*, that hath conquered
 so many mighty Armies, triumphing spiritually
 in the hearts and lives of men. To see as great
 a change upon mans heart, as we have seen up-
 on their Governments and affaires in the world.
 That is it we must pray for, a worke within, to
 answer the glorious worke of God among us,
 without, that must set the Crowne upon all our
 conquests and successes. He that sees not *Christ*
 within conquering his lusts with the scepter of
 his power, will never magnifie and blesse him
 for his conquests in the world. Its sad, to see
 carnality, formality, prajudices, and want of
 Love, creeping in upon the spirits of all sorts of
 men. *Christ* doth expect to reape other fruit,
 and we may expect that he will make good his
 promises, in powring out of the spirit upon all
 sorts. We shall see a day shortly of *Christ*s
 making way to his glorious Kingdome through
 the spirits of men, more than we have seen of
 it in the bloods of men. VVhatsoever mis-ap-
 prehensions may be among the Saints of *Eng-
 land* and *Scotland* in respect of present providen-
 ces, and Ordinances, yet let us all conspire to
 excell one another in Love and Holinesse, and
 sweet condescensions, and consider if all provi-
 dences

dences doe not bespeake and propheticall unity
 and combination of hearts of Saints both in
England and *Scotland*. Our *Sabbath* should be
 nothing but an Embleme, an imitation of our
 Sabbaticall rest, and eternall communion with
 God hereafter : The dayly consideration of
 which, will be a means of sanctifying us, and
 cheering us in the midst of all troubles and
 afflictions, with the hopes of that promised rest.
Christ shall be our rest then, make him to be our
 rest now ; let Faith be every day bringing him
 in with new glory and delight to the soule ;
 he was Gods rest, and he must be ours ; God
 and we have but one meeting-place, resting-
 place, namely, *Christ* ; and we shall never finde
 rest, till we look upon our selves, as God looks
 upon us in *Christ*. No duties, performances,
 gifts, frames of spirit, injoyments, can be our
 rest ; nothing but *Christ*, and him onely, singly.
 If we did value our selves (as we ought) by
Christ, nothing should be able to hinder our re-
 joycing. A Christians whole life must be no-
 thing but *Sabbath*, Rest, Reposall, Quietation
 in God. The same *Sabbath* must enter into us
 now, which we must one day enter into, *Heb. 4.*
 Heaven is begun here, the same joyes in their
 measure,

measure, the same everlasting armes now em-
 bracing us, the same lips now kissing us, Song 1.
 2. the same water of life being now free to us,
 Rev. 22. 17. Aonly then we shall see, and drink
 more of the River it selfe, ver. 1. Blessed those
 that are Sabbatizing in Christ. No shakings of
 the Earth, no Alarmes of warr, &c. shall afright
 or disturbe them in their Hbly Requiems, Psal.
 46. 2. 3. The pillars of the world may break,
 new troubles may arise, they shall not be mo-
 ved, Psal. 125. 1. they keep a Sabbath that the
 world knows not of, and cannot keep, for there
 can be no Sabbath without Christ. Look princi-
 pally at the inward Sabbath. The invisible part
 of Religion is the chiefest, and the most essen-
 tiall. All the outward part of it will be no-
 thing, without an inward infinite worke upon
 the soule. Keep such a Sabbath as Christ doth in
 Heaven. Write as neer the Coppy as you can.
 Make Christ your constant, standing Ordinance
 at all times, in all places. And think not high-
 ly of the pompous part of Religion without
 the soule, which will weare out. The Christo-
 an Sabbath consists in our dying to all things
 within us, and without us, besides Christ; In-
 ceasing from our own wisedome, Prov. 23. 4.
 and

and in ceasing from man, *Isay* 1. 16. in ceasing from sinne (which is the soules tumult, disorder, disquiet, as well as pollution) and living to the will of God, *1 Peter* 4. 1. 2. As Christ was Crucified the sixth day, immediately before the *Sabbath*, so must we be crucified to all comforts and enjoyments, before we can come to a *Sabbath* of rest and delight in Christ: we should be preparing continually to enter upon our *Sabbath* of Death, (*Rev.* 14. 13.) so live as you would have death, yea Christ to finde you. Christ must be our example, how to live, and how to dye, that we may be able to say with him, *John* 19. 30. *It is Finished.* *John* 17. 4. *I have Finished the worke, &c.* So thou, I see all is done, concluded, and perfected; all scores cleared in the righteousness and satisfaction, and death of Christ. And with Paul, *2 Tim.* 4. 6. 7. 8. *I have finished my course, I have fought a good Fight, and seen sinne slaine and dye before me; I have nothing more to doe, onely to receive my Crown. I am now ready for to be offered up, and so dye, (as it were) in Christs lap singing.* In times of sickness, there will be no rest in the flesh, we had need see to have rest in the spirit aforehand. How sweetly and quietly may he goe to his

His rest, that hath done his *Dayes-work*, been diligent in striving against sinne (which is to overcome sinne) in observing *Christ* in every manifestation; in keeping up alwayes the spirituall vigour of his graces, losing nothing of any Income, in improving all seasons and advantages to the utmost to get from *Christ*, and to subdue sinne, forgetting things behind, reaching forth, and pressing forward toward the *Mark*, &c. *Phil. 3. 12*? How sweet will our *Sabbath* be after all our toylings and moylings in this world? How sweet our rest, sleep in the dust, after our hard labour? How soft a Bed the Grave, *Isay 57. 2.* after a weary Pilgrimage? How sweet our retirement to Heaven, and all those prepared Mansions of glory, (*John 14. 2.*) after our wearisome abode upon Earth, as a place full of the habitations of cruelty and oppression, *Psal. 74. 20*? It may be God will not have us to dye Rich and Honourable in the world; but he would have us dye Holy, Rich in good *Workes*, full of the fruits of righteousness, and the first fruits of Eternity, and so goe to Heaven Praying, and in all the Triumphs of Faith. Death cannot look unfriendly gastly upon him, who hath lived in continuall familiarity

*Optimum
Natura in-
ventum
mors, Seneca*

atity with God, under the dayly appearings of
 a God, and streamings out of the blood of *Christ*
 upon his Conscience, to the washing thereof.
 We should hasten to get to our full stature in
Christ, and be ever in a posture for Heaven,
 (there being but one step between us and eter-
 nity) so will death be made a holy desireable
 Ordinance of rest and communion with God.
 So it was to *Christ*, *Luke* 12. 50. he was pained
 with his Love, to dye for us. His Death was as a
 Baptisme; he had such a desire as Saints have af-
 ter any Ordinance. We shall finde it far better to
 be with *Christ*, then to be among the best Saints
 in the best Ordinances, *Phil.* 1. 23. yet, how much
 Heaven in the communion of Saints, nay oft in
 the society of one poore Saint in conference
 and prayer? The face of a Saint (whatsoever
 Judgement he be of) is lovely and delightfull.
 he speaks the Language of Paradise, he hath
 within in his soule an Echo of Heaven, in his
 heart the habitation of God, *Ephes.* 3. 17.
 What blessed Ordinances are those (as also clo-
 sest Communions) of which our hearts are rea-
 dy to say, as *Peter* upon the Mount, *Let us*
build Tabernacles here, it is good for us to be here.
 Theres a glorious generall Sabbath coming,
 Heb.

~~Heb.~~ 4. 9. that shall put downe all before it
 when all the Saints shall be together with
 Christ, at that last great Supper of the Lambe,
 Rev. 19. 9. Not a word then of any difference
 of judgement, nothing but perfect harmony of
 foules in the prayings of Christ, Rev. 10. 11.
 & 19. 6. 7. and loving each other. Our Sabbath
 should resemble that. This standing seventh
 day, is an holy symbole of that (præfigured in
 the Sabbath of yeares, and in the great Sabbath
 of years, Levit. 25. 4. 5. 8. 10. now abro-
 gated, Col. 1. 16.) that great Jubilee shall be
 the period of all Monarchies, Governments,
 Administrations, Ordinances; that shall be a
 Sabbath of Jubilee even to the very creatures
 also, now groaning (as under pressure of the
 usage and usurpation of wicked men) and tra-
 velling in paine, dayly and hourly waiting with
 earnest expectation, for the manifestation of
 the Sonnes of God, to be delivered from bon-
 dage, Rom. 8. 19. 20. 21. 22. Than shall the
 present groanings of the Creature be turned
 into singings. The Heavens shall be glad, and
 the Earth rejoyce, and the Trees of the Wood
 shall sing out at the presence of the Lord, & Chr̃.
 6. 31. 32. 33. The Mountains and the Forrest
 shall

shall breake out into singing, because the
 Lord shall glorifie himselfe in *Israel*, *Isay* 44. 23.
 The Fir-tree shall rejoyce, and the Cedars of
Lebanon, because the Lord hath broken the staffe
 of the wicked, and the scepter of the rulers,
Isay 14. 5. 7. 8. The Mountains shall breake
 forth into singing, because the Lord shall com-
 fort his afflicted, *Isay* 49. 13. All the Creation
 shall be turned (as it were) into melody and
 Musicke, and holy Festivity, like a multitude
 keeping Holy-day, *Psal.* 42. 4. having their ho-
 ly-day cloathes on, and appearing in their resti-
 tution-robcs, (to rejoyce with the Saints, those
 Children of the Resurrection, *Luke* 20. 36. the
 Citizens of the new *Jerusalem*, *Rev.* 22. 1. 2. (in
 which shall be no wicked men, *Rev.* 22. 14. 15.
Isay 35. 9. 10. who shall not be able to endure
 the presence of *Christ* there, *Rev.* 21. 3. *Ezek.*
 48. 35.) of which the New Testament Churches
 are, and should be Types, yea the Scripture oft
 calls the Church, the Kingdom of Heaven, be-
 cause none should come there, or be admitted
 to Ordinances of Membership, (Baptisme and
 Supper) but such as (in the judgement of Cha-
 rity) are fit to goe to Heaven immediately
 the Mountains shall skip like Rammes, and the
 little

little Hills like Lambs, *Psal. 114. 4.* as men delivered out of long Captivity, daunce for joy, all the Creature shall be full of solemnity, rejoycing that it is come into the hand of *Christ*, (the sole absolute Heire of all things, by whom and for whom, they were all made and created, *Col. 1. 16. 17, 18.*) and of the Saints, for whose sake all things are, *2 Cor. 4. 15.* Yea, and we ourselves also, which have the first fruits of the Spirit; even we ourselves groane within ourselves, waiting for the adoption, the redemption of our bodies, *Rom. 8. 23.* This second *Adams Sabbath*, shall farr exceed in glory the first *Adams Sabbath* in Paradise, it shall restore all that he lost with manifold additions. We doe not so well know at present what to make of Heaven, and the Kingdom of *Christ*, (we speak like poore babes and sucklings, *1 Cor. 13. 11.*) onely by some certaine sweet tast and praelibations of it in those first fruits, we may more then guesse, it is a state that will drowne us all in the height and depth of its glory: we shall perfectly know it, when we come into it, then shall that which is in part be done away, when that which is perfect is come, *1 Cor. 13. 10.* then we shall raigne with him in soules and bodies;
Rev.

Rev. 5. 10. (our vile bodies being changed and fashioned like his glorious body, *Phil. 3. 21.*) in that Kingdome which he hath prepared and appointed, for the manifestation of his glory, *1 Thes. 1. 10.* in his poor tempted afflicted Saints, who then shall feast with him, after all the hard fare they have had in the world, *Luke 22. 28. 29. 30.* they shall be no losers in the conclusion, Heaven will make up all, For a moment of affliction, they shall have an eternall weight of glory, *2 Cor. 4. 17.* yea, all our present afflictions, temptations, sicknesses, necessities, deaths, are so sweetned and sanctified unto us, that they are but preparatives for, and introduction into (*1 Cor. 15. 36.*) if not parcels of that glory of the Kingdom of Christ, *2 Cor. 1. 5. Phil. 2. 10. 1 Pet. 4. 13.*) Than there shall be no more sin, *Rev. 22. 3.* No more Death, *cap. 21. 4.* No more Teares, *cap. 7. 17.* No more Devill to molest, or buffet us with any temptation, *cap. 20. 2. 3.* but we shall see Christ, and serve him, and raigne with him for ever, *Rev. 22. 3. 4. 5.* That shall be our day of joy with Christ, *Mat. 25. 21.* our time of eternall refreshing with Christ, after all the weary and sorrowfull steps we have gone in this world, *Act. 2. 19.* our Sabbath of everlasting rest

rest (to us troubled ones) with all the Saints, when the Lord Jesus shall be revealed from Heaven, with his mighty Angels, *2 Thes. 1. 7.* The Angelicall Ministry shall then cease, *Heb. 2. 5.* We shall have no need, as now, of being served by Angels, *Heb. 1. 14.* Christ alone shall be the Saints visible Ordinance, *Rev. 21. 22.* and he shall rule and raigne as the head of the Church, *Ephes. 1. 21. 22.* and of all Principalities, Might, and Dominions, having put downe all Rule, Authority and Power, and having all his enemies under his feet, *1 Cor. 15. 24. 25.* Afterwards, (that long day of Gods Judging the world by the Man Jesus being ended, *Acts 17. 31. John 5. 21. 22.*) Christs Mediatoriall, or Ministeriall Kingdom shall cease, (but the glory and honour of it, (as the Lambe that was slain, *Rev. 5. 13.*) he shall retaine for ever in the eyes of all the Saints in the fullest glory) and then shall the Sonne himselfe also be subje& unto him that put all things under him, *1 Cor. 15. 24. 27.* The Fathers Love, was the originall and source of all the acts of Christs Mediatorship, *Rev. 1. 5.* and they shall all end in him, and God shall be all in all, all our life and happinesse, and that immediately; which shall be the utmost, and highest

highest degree of glory, beyond which there is no degree, 1. Cor. 15. 28. How should we groan to have this opposite life of sinne and selfe, all destroyed, and to be swallowed up in that life of God (blessed for ever, Father, Word, and holy Spirit, 1 John 5. 7.) which is now begun in us (Gal. 2. 20. 1 Pet. 4. 2. 2 Pet. 1. 4.) by his blessed Spirit, and shall then be fully perfected (Heb. 12. 23. 1 Cor. 15. 49.) in our soules and bodies together, so shall we ever be with the Lord, 1 Thes. 4. 17? To the onely wise God our Saviour, be Glory and Majesty, Dominion and Power, now and ever, Amen. Jude 25.

F I N I S.

Errata.

Fol. 18. line 23. reade Diei. f. 65. l. 16. r. 1 Chron. 9. 33. f. 101. l. 4. r. mens hearts, &c. Other faults and mistakes, pardon and correct with Christian Love. Read with the Bible in one hand. Judge what you will of the Opinion; let love have the predominancy in the Conscience. 1 Cor. 13. 13. And though there be difference about some commands of the Old Testament, let all professing Saints agree in those Two great and positive commands of the New Testament, To Beleeve, and Love, 1 John 3. 23.

I beleeved, therefore have I spoken, 2 Cor. 4. 13.

IV. Moneth 1652.

A Word more to that consideration (the constant practise of all Churches for so many Ages) which hath no small prevalency upon the Consciences of men. For the first two or three hundred years after Christ, Infant Baptisme, and the first day Sabbath, will be hardly found, either in the Opinion or Practise of those purer Times. Writers are oft brought in, speaking on all sides. We must onely heare Christ, (the great Prophet of the Church) and the Apostles, and nothing else must have influence upon our Conscience. It will not be demanded of us at the last day, whether we held and beleaved, as the Church beleaved; but what warrant we had from the Scriptures to guide our Consciences. The Church is the Spouse of Christ, must be in subjection to her Head and Lord; acknowledging the Scriptures Supremacy and infallibility onely. The consideration of the practise of Churches generally, should impose a holy feare and suspicion upon our hearts, and cause great circumspection and watchfulnesse, and to see that which we professe against, be overcome with the mighty cleerenesse and brightnesse of Scripture, shining in upon Conscience. What is Catholicke (generally, constantly practized) hath a great force of binding Consciences. The world knows this by experience. For how long a tract of time did a read Liturgy, Lordly Episcopacy, &c. continue in the Church? and the very name of Antiquity, Universality, &c. begets a naturall reverence in the Consciences of men not perfectly subjugated to the Authority of Scriptures, which onely must, and can satisfie Conscience in all its scruples; and besides that blessed umpire, there is nothing can lay any just claime to infallibility, no not the Canons and Constitutions (suppose) of Angels. Matters of long usage, may be allowed their Honourable Sepultures, as the the Temple and Jewish Ceremonies had after Christs Death, *Mat. 23. 17.* but once the word of God discover things to my Conscience, not comprized within the rule of Faith, I cannot

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than allow them a moment longer intertainment there. You must all the Methods of the Gospel be observed in laying them downe, having all respect to peace and edification, *Rom. 14. 19.* not to be over-zealous for a Truth, so as to despise another Brother dissenting, *ver. 3. 10.* so charitably to walke, (not grieving, or sending a Brother) as my good may not be evil spoken of, *ver. 15. 16. 22.* preferring alwayes holinesse and peace, and the edification of my neighbour, before any Opinion, *ver. 17.* & *Chap. 15. 2.* Neither is every dissent to be accounted a Schisme, (though we are not ignorant of Satans wiles in heightning differences of Saints to prejudices and breaches) which in some cases may be necessary; as in our departure from the *Romish* Church, and other corrupt Assemblies, wherein men make a Schisme from the Word of God. But when Churches do consist of Gospel matter, Saints called, &c. (among whom all the Rules of Christian forbearance are duely and justly observed, not looking so much what others hold, as how they hold it, or not imposing upon, but with meeknesse instructing another, &c.) from such holy communities and Societies, no Schisme ought to be made notwithstanding any diversity of judgement among them, and to such fellowships of Saints combined to mutual Edification, Exhortation, Love, Watching, &c. all Saints ought to joyne themselves, without delay. Onely I would caution what we call Schisme and Heresie, the world hath been too free in bestowing those names and titles, and its in vain to hope to satisfy them; neither *Johns* mourning, nor *Christs* piping could content the *Jewes*. They are pleased with neither, cry up *Moses, Moses*, as if *Christ* were an enemy to *Moses*, a secret underminer of their Government and Customs, *John 5. 85.* and *11. 48.* They finde fault (like prejudiced Spirits) with every thing *Christ* doth, *Math. 11. 16. 17. 18. 19.* but strict and rigide in the observation of their Customs, and Traditions, preferring them before *Christ*, *Math. 15. 2.*

Carefull of Error, and faithfull to Truth, respecting the
 most which Christ respects most, as most resembling him.
 Love, 1 John 4. 8. Not being censorious, Rom. 14. 4. 1 Cor.
 4. 7. But esteeming others better then our selves, Phil. 2. 3.
 Loving all Saints for Christs Image, 1 John 3. 1. yea, and our
 very Enemies, Persecutors, Oppressors, for Christs command.
 Math. 5. 44. 45. Rom. 12. 20. which is more then all Sacri-
 fices, 1 Sam. 15. 22. Math. 9. 13.

VV Ho can understand his errours & cleanse thou me from
 secret faults. Psal. 19. 12.

Thou hast commanded us to keep thy precepts diligently, Ps. 119. 4.

O that my wayes were directed to keep thy Statues! ver. 5.

Then shall I not be ashamed, when I have respect unto all thy
 Commandements. ver. 6.

Open thou mine eyes, that I may behold wondrous things out of
 thy Law. ver. 18.

I am a stranger on the Earth, bide not thy Commandement
 from me. ver. 19.

Thy testimonies also are my delight, and my Counsellors. ver. 24.

I made haste, and delayed not to keep thy Commandements. V. 60.

Let my heart be sound in thy Statutes, that I be not ashamed. V. 8.

I have seen an end of all perfection, but thy Commandement
 exceeding broad. Ver. 96.

How sweet are thy words unto my taste! yea, sweeter then honey
 to my mouth. Ver. 103.

Depart from me, ye evill doers: for I will keep the Commande-
 ment of my God. Ver. 115.

Ho

Hold thou me up and I shall be safe, and I will have respect
unto thy Statutes continually. Ver. 117.

Order my steps in thy word: and let not any iniquity have
Dominion over me. Ver. 133.

Make thy face to shine upon thy servant, and teach me thy Sta-
tutes. Ver. 135.

Leade me in thy truth, and teach me: for thou art the God of my
salvation, on thee doe I wait all the day. Psal. 25. 4.

The meek will be guide in judgement, and the meek will be teach
his way. Ver. 9.

Behold thou desirest truth in the inward parts: and in the
hidden part thou shalt make me to know wisdom. Psal. 51. 6.

Purge me with Hyssope, and I shall be cleane: wash me, and I
shall be whiter then Snow. Ver. 7.

Create in me a cleane heart, O God: and renew a right spirit
within me. Psal. 51. 10.

Restore unto me the joy of thy salvation, and uphold me with
thy free Spirit. Ver. 11.

Great peace have they that love thy Law, and nothing shall
offend them. Psal. 119. 165.

Blessed are the undefiled in the way, Psal. 119. 1. In whose
heart is the Law of his God. Psal. 37. 31.

I will put my Law in their inward parts, and
write it their Hearts, and I will be their
God, and they shall be my People,

Jer. 31. 33. Heb. 8. 10.

Heb. 10. 16.

Thine

THinke oft seriously of such places as these, till you feele Milke and Honey come out, which the Scripture yeilds abundantly, when drawne by the Spirit : make every Scripture thine owne, by Faith, and Meditation, and Prayer.

Blessed is the man whom thou chastenest, and teachest him in thy Law, that thou mayst give him rest in the dayes of aduersity.

Psal. 94. 12. 13.

Aske for the old pathes, where is the good way, and walke therein, and ye shall finde rest to your Soules.

Jer. 6. 16.

Let us therefore feare, lest a promise being left us of entering into his rest, any of you should seeme to come short of it, Heb. 4. 1.

Promises spirituallly applyed, will beget Holy Feare in us, and that will keep us from carnall security and presumption on one hand, as well as despaire on the other ; both which arise out of false rests. See what your soules resting place is. The Dove found no rest for the sole of her foot, but the Ark. Not so the Raven. Gen. 8. 9.

We which have beleueed doe enter into rest, Heb. 4. 3. Faith brings to present possession of Christ, our rest : it makes every thing of Heaven reall, and as it were in hand.

The wicked are like the troubled Sea, when it cannot rest, whose waters cast up mire and dirt.

Isay 57. 20.

They have gone from mountaine to hill, they have forgotten their resting place, Jer. 50. 6. Try every mountaine, goe where you will, you will finde no resting place for your hearts, till you lay them in Christs bosome. Say to thy soule, as Naomy to Ruth, Ruth 3. 1. Shall I not seek rest for thee (my poore Soule) that it may be well with thee in the latter end. Shall I seeke so much for the body, so much for wife and Children, and neglect thee, who should be dearer to me than all ? Say concerning all things below Christ. Arise yee and depart, for this is not your rest, because it is polluted, it shall destroy you with a sore destruction. Micah 2. 1. Whatsoever we place our rest in, besides Christ, it will most sorely destroy and disquiet.

when you are in the midst of all enjoyments round about you, say, You are not yet come to your rest, Deut. 12. 9. I cannot rest in any of these, miserable rests are they all. None of these shall satisfie or content me, onely Christ shall doe that. Such a soule is onely for Christs delight.

Where is the place of my rest? saith the Lord, to him will I looke, that is poore and of a contrite spirit, and trembleth at my word, Ilay 66. 1. 2. A broken heart will make God onely its rest, and God will rest in it as his Heaven. God is its joy, and its God. A tender heart, checking and mourning for the least sin, and submitting unto, intertaining the least Truth, is of great request in Heaven, Psal. 51. 17. Try what lyes underneath the soule, as its rocke, Psal. 73. 26. Looke to your rest, its a short and sure way, by which we may know what our heart, and what our Heaven is made of: Every thing will tend towards, and long to be at its rest and center.

I will give thee rest,

Exod. 33. 14.

I will give you rest, (Math. 11. 28.) such as cannot be had any where in the world besides, (John 14. 27.) which passeth all understanding, (Phil. 4. 11.) which none knowes, but he that hath it,

Rev. 2. 17.

This is the rest wherewith yee may cause the weary to rest, and this is the refreshing.

Ilay 28.

Ye shall enter into peace: they shall rest in their beds, each one walking in his uprightness,

Ilay 57. 2.

Blessed are the dead which dye in the Lord, they rest from their labours, and their workes follow them, Rev. 14. 13. Doe no worke but what you would be willing should follow you to the grave, and meet you at the day of Judgement. Nothing but what is an im-
mortal worke of God upon the soule will hold then, and such a
rest shall follow.

He hath given rest unto his people: there
is promise, 1 King. 5. 56.